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AFTER THE WAR WHAT?

By W. O. LEWIS

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DR. LUTHER WESLEY SMITH

A WORD OF SUPPORT

From The Publisher of The

United States Baptist

IT GIVES ME PLEASURE to say to you that **The United States Baptist** will support you, and the staff of the *American Baptist Publication Society,* one hundred per cent in the . . .

BAPTIST CHURCH SUNDAY SCHOOL ADVANCE

Preliminary plan of the *Advance* indicates another forward step and you and your staff are to be congratulated.

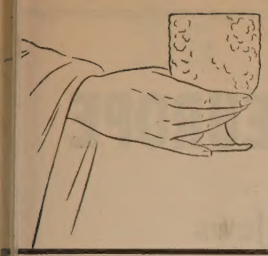
The United States Baptist promises to aid you and offers you its facilities in any way you may choose to use them.

I can think of no more constructive act on the part of pastors and churches than an enthusiastic response to your call when the full plans are made available.

The American Baptist Publication Society is tackling a fundamental need in the *Northern Baptist Convention* . . . the re-building of our Sunday Schools.

For **The United States Baptist**, itself, I wish you success in the important days which lie ahead.

Mike Elliott
Publisher.



How can we revitalize the Communion Service?

An answer for today's burning family problem...

CHRIST AT THE HEARTH

By SIDNEY W. POWELL

Home and family are today's "burning question." It is vastly important that the forces that threaten the integrity of the American home be made known, also suggestions for counteracting these influences. The matter is being made one of the major emphases of the Northern Baptist Convention for the current year. Dr. Powell has given years of intensive study to the subject, and likewise has wide experience in dealing with such problems.

Stiff paper, 60c

Are you "armed" to war against intemperance?

AN OLD FIGHT IN A NEW ARENA

By KENNETH L. COBER *and* PAUL C. CARTER

. . . . can prove an effective weapon in combating the liquor question. In other days a hatchet in the hands of Carrie Nation became the symbol of an awakened conscience toward this ancient evil. Today, changing the symbol, the spearhead of the attack is *Education.* The authors have attempted to combine the findings of careful scientific investigations with the idealism of the Christian religion. The material is intended for use in study classes and in the preparation of talks and sermons dealing with intemperance.

Stiff paper, 60c

This inspiring little book helps light the way . . .

THE MINISTER'S COMMUNION SERVICE BOOK

By ROBERT E. KEIGHTON

In one of Philadelphia's nearby suburbs is a church where the Communion Service is so beautiful and devotional that it attracts widespread attention, visitors often coming from afar to receive its blessing. Robert E. Keighton, the minister, has been concerning himself with the effectual conduct of the Communion Service ever since taking up his pastorate there in 1924. This unusual handbook is the result of his experience. Twenty service programs with prayers, meditations, themes and suggested hymns and anthems.

Imitation Leather $1.00

Sermons that radiate a cheering "afterglow" . . .

cloth, $1.50

LIGHT FOR TODAY
on Personal Problems

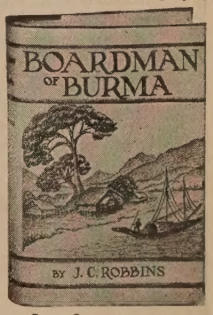
By REGINALD KIRBY

From far-off Australia Reginald Kirby brings the light of his practical thinking about some of today's most trying situations, with the result that many of our reviewers have told us we have made a "real discovery" in this young preacher. His interpretation of profound Bible truths is uplifting and helpful. In the words of C. Oscar Johnson, Pastor of the Third Baptist Church of St. Louis, Missouri: "Reginald Kirby's book should be in the hands of multitudes of folk as soon as possible, for the world is waiting for the word that is here said so well."

The pulsating life-story of early Burma missions . . .

BOARDMAN OF BURMA

By JOSEPH C. ROBBINS



Although Boardman died at the untimely age of thirty, the work he started lives on. The Baptist missionary enterprise in Burma furnishes modern church history with one of its best chapters, and adequately to appraise it one should read of its beginnings in this thrilling book. The author is peculiarly well fitted to his task since he knows foreign missions thoroughly, is familiar with places where Boardman worked, and has unbounded sympathy with his hero and heroine—for the young wife enters largely into the absorbing story.

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INSIDE GERMANY and CENTRAL EUROPE

A Picture of the Appalling Sufferings of Jews and Jewish Christians

I have recently returned from Europe after five years of labor in England in the London headquarters of the International Hebrew Christian Alliance. I have been laboring amongst the Refugees—the Jewish and Hebrew Christian victims of Nazi terror. It has been my lot to travel in Germany, and in former Austria, Czecho-Slovakia, Hungary, Rumania and Poland. I have seen something of unparalleled sufferings which have overwhelmed Jews and Jewish Christians. I have listened to the harrowing tales of Jewish mothers whose husbands had been murdered and whose sons had suffered indescribable tortures in Nazi concentration camps. I have seen something of the appalling poverty and distress of Jews and non-Aryan Christians in Berlin, Hamburg, Vienna, and other cities of greater Germany. I have met and tried to help the Refugees in Paris, Prague, Budapest, Warsaw, Amsterdam, Antwerp, London, and other European cities where these unhappy people have found a temporary refuge after being banished from their native Germany.

The Agony of Israel

How can one describe the appalling condition of the Jews and Jewish Christians:—their means of livelihood taken from them, their children jeered at, bullied and frequently tortured; in many cases their possessions confiscated; evicted from their homes and forced to live in damp cellars infested by rats and vermin; living in terror of the Gestapo by day and by night; afraid to venture out into the streets in the open daylight; thrown into concentration camps and there tortured by sadistic cruelty.

This is the desperate plight of thousands of "non-Aryans" and Jewish Christians (people of partly Jewish blood or married to Jews) in Central Europe. Formerly these people were doctors, dentists, lawyers, judges, authors, journalists, scientists, engineers, mechanics, business men, and women. Now, because they have Jewish blood in their veins, they are the victims of the Nazi terror, seeking to exterminate the Jews not only in Germany but throughout the world.

THE REV. JACOB PELTZ

The Tragedy in Poland

The tragedy which has befallen the Jews of Poland since the outbreak of the war beggars description. With the invasion and partition of unhappy Poland 2,000,000 Jews are now ground down by the Nazi task masters and 1,500,000 by the Bolsheviks.

Hundreds of thousands of refugees from Poland are now without food, frequently without water, insufficiently clad, without money, panic stricken. Other thousands of refugees, members of broken families have reached countries like Lithuania, Latvia, Hungary and Rumania in a most desperate plight.

Work of Rescue

The International Hebrew Christian Alliance, with headquarters, 19 Draycott Place, London, S.W.3, Eng., is one of the major Refugee organizations, recognized by the British Government and laboring in the interests of the Jewish Christian victims of the Nazi persecutions. During the past six years the Alliance, under God, has saved thousands of these people who otherwise might have starved, despaired or committed suicide. We have given food and shelter to the starving and persecuted in Germany, and to the Refugees who fled from the Nazi terror to Austria, France, Czecho-Slovakia, Hungary, Poland, Great Britain, and other countries. In England we maintain five hotels or homes for refugees to whom we give food and shelter until we are able to make arrangements for their ultimate settlement in overseas countries. Some of these Refugees we have settled in Great Britain, U.S.A., Australia, Africa, Palestine, and in South American countries like Uruguay, Argentine, Brazil and Bolivia.

Because of the War and its drain on the people's resources, Great Britain can no longer **alone** support our magnificent work of rescuing the Refugees. We, therefore, turn to Canada and the United States to help us. Already Christians on the North American continent have given me some encouraging support since my arrival here to make our cause known. But we are in desperate need — thousands of Jews and Jewish Christians are on the verge of starvation and despair. Our Refugee Hostels must be supported—our work of rescuing Jewish Christians from the thraldom of their sufferings must go on in spite of the War. So many of those we have rescued have become flaming Evangelists and Missionary doctors in heathen countries serving under various Missionary Societies. Thousands of Jews are coming to Christ even through their sufferings. Other thousands can be rescued from physical and spiritual destruction if we help now.

Help Them Now!

$2.00 per week will support a refugee in one of our hostels

$5.00 per week will support a family of three

$10.00 will pay for food and shelter for one month for a refugee family of five in one country

$15.00 per day will pay for feeding of 100 homeless, destitute Jews in Poland

$100.00 will pay for the emigration of one refugee

$250.00 will help us to settle a family of three in an overseas country

$500.00 will pay for the training of a Jewish Christian refugee nurse or doctor for the Mission field.

Please send your gift at once. Make checks or money-orders payable to the **International Hebrew Christian Alliance** and address gift to the Rev. Jacob Peltz, 2856 Eastwood Ave., Chicago, Illinois.

Is Your Church Still in the Dark Ages?

MOST of us probably think of the Dark Ages as a dead issue—something that happened a long time ago—something that we had to study as boys—something wiped out today by the tremendous progress made by modern methods.

But think about those days for a minute. They were days of lost communication—days of doubt and mistrust—days when no man knew his neighbor—days when a man controlled only what he could hold by constant fighting—days when everyone was the enemy of everyone else, because no one understood what others were doing or trying to accomplish.

Printing was one of the most powerful influences in breaking the Dark Ages. The development of the art of printing spread knowledge and understanding through a world benighted. What, you ask, has all this to do with your ministry and your church?

Simply this: Any church today which does not set down its ideas and ideals in printing—any church that fails to keep the membership and community informed—is doing religious work by "dark age" methods. You, as a minister of the Gospel, cannot be known beyond your immediate circle; your prestige is limited; you cannot be understood except by a relatively few. In other words unless you use printing you as a minister are living in the Dark Ages. You cannot keep pace with modern pastors. You cannot be a success if you waste years trying to accomplish what others are doing in days and weeks.

Crystallize your thoughts in the printed page. Speak, through printing, to all you should reach. Look upon printing for what it is—the greatest instrument of communication, understanding, and progress ever devised by man. That is what printing is. That is what you should use it for. Prove this for yourself by establishing a Parish Paper now. Send the coupon.

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San Francisco Area

San Francisco Bay Baptist Association, Wm. Appleberry, moderator, met with First Church, Berkeley, April 19th. Guest speaker was Dr. F. W. Starring, executive secretary of the Oregon Baptist Convention.

Baptisms numbered 319 in the Bay area at Easter.

Forty alumnae of the Baptist Missionary Training School gathered in Oakland, April 20 to meet with Miss Freada E. Koeker, Secretary of the Department of Public Relations of the Board of Education, Northern Baptist Convention.

Rev. J. C. Zamora, pastor, Mexican Baptist Church, was elected secretary of the newly formed convention of Mexican churches in northern California.

Pomona College Glee Club gave a concert in Central Baptist Church early in the month.

The Northern California Christian Youth Council is promoting its first Pacific Southwest summer conference for youth at Camp Sierra in July. Miss Mildred G. Johnson of the Bay Cities Union, is youth advisor to this group.

The ordination of Arthur Anderson, graduate of Berkeley Baptist Divinity School, was recognized in a service April 28th at his "home" church, Central Baptist.

Letter to Dr. G. Pitt Beers

I am writing to you requesting you to express to the Board of the Home Mission Society our very great appreciation for the week of ministry of Dr. Walter Woodbury, closing our Bay Cities Union Crusade for Christ Program.

Dr. Woodbury spoke to fine representative groups in six areas of our field. His wonderful Christlike spirit was an outstanding factor in his ministry and made a real impact upon our people. The message he gave on "The Truth that Sets Men Free" was a timely utterance indeed—a message every Baptist in our Convention should hear.

We thank God for the ministry and spirit of our brother.

Very cordially yours,

W. EARLE SMITH.
Executive Secretary
SAN FRANCISCO BAY
CITIES BAPTIST UNION

CHRISTIAN STRATEGY

By William A. Mueller
Philadelphia, Pa.

HOLD THE ROPES, BROTHERS!

Read: Isaiah 54:2-3
Phil. 4:10-23

The good reader may wonder that this month I play on the same string as in the last. Did I remind you of **our** divinely given **Marching Orders?** I'll do that again right now. Goethe once said, "The old truths need to be repeated over and over again because the old lies are repeated over and over again". The Light shineth, let it shine! This is the Northern Baptist Convention theme for this year. It is up to each of us to remind us of the unmistakable will of God. He wills that all men everywhere be saved and come to the knowlege of the truth. But how can men know the truth of the gospel unless we support those who have given their lives to missionary work?

It is evident that only comparatively few people can engage in full time missionary service. But the Lord of the Church expects all of us to be at all times full-time stewards of His will and purpose. We must hold the ropes so that those who go down into the pits of human misery and sin, human despair and sorrow may do their work effectively and without undue strain.

Holding the Ropes? What may it mean concretely in your and my life? It might mean that we must go deeper before we may go further. Is your life counting for God? Or is it a frozen asset in God's household of faith? Why not give God a change again? Why not allow His light to thaw out the frozen sympathies in your being? If one of the world's great admirals could say with dying breath, "England expects every man to do its duty", surely the Lord of lords can demand of his blood-bought people "to be faithful unto death".

Holding the Ropes! Supporting to the full our N.B.C. program, even during the coming summer season, might mean several other things in personal and collective life. It might mean that many of us reduce to somewhat near normal our extravagant standard of living. Experts tell us that modern Americans have 484 wants of which only 94 are rated as necessary. Do we realize what a reduction of our many and ofttimes silly wants might mean to our missionary receipts? It is simply apalling how much is being wasted in America. No wonder God cannot bless us as He would if we continue squandering our substance.

Do I hear a protest? Does someone suggest that our denominational agencies are wasteful? **They are not!** The overhead expenses of our Convention are exactly 11-9/10%. Which business enterprise can boast of such a low overhead figure? Holding the Ropes might mean that we become more Christian in appraising the work which our own fathers began and which is carried on at this very moment by a group of missionaries here and abroad who stagger under almost unbearable burdens of labor.

Again, whenever Baptists nowadays meet for a banquet they usually pay from 75 cents to $1.25 per meal. Yet one American dollar would keep one Chinese refugee going for a month! How would it be if we were to meet for counsel and inspiration at stated intervals, and instead of feasting we would be fasting? Then turn the money we might have spent on dinners over to our mission funds in our local churches. Love will find a way to honor God and do His bidding. Love is inventive. So let us all become inventors for the sake of God's Kingdom.

NEW FEATURES AT ATLANTIC CITY MEETING

May 21st -- 26th, 1940

By STANLEY IRVING STUBER
Secretary, Program Committee

Besides the Taylor-Vatican debate which will cause a great deal of attention to be centered on the Northern Baptist Convention this year at Atlantic City, there will be other features which will draw great crowds to the Convention Hall.

Many will want to hear what President Elmer A. Fridell has to say in the keynote address at the opening session, Tuesday, May 21st. All of the Baptist politicians will be on hand to maneuver the meetings of the state delegations, where committee members are appointed. The Bible expositions to be given each day by C. Gordon Brownville, will surely interest many. Perhaps the most delightful affair of the whole Convention will be held on the opening night—the Fellowship reception under the general direction of Mrs. L. H. R. Hass. C. Oscar Johnson will be master of ceremonies and J. Whitcomb Brougher, Jr., will give the address.

"The Light Shineth"

The theme of the Convention will be carried over directly to the popular evening sessions. Therefore the Light will shine through (Wed.) **Christian Education,** (Thur.) **Evangelism,** (Fri.) the **Christian Home,** (Sat.) **Christian Citizenship,** (Sun.) **Christian World Missions.**

Speakers for these evening sessions will be: President A. C. Marts, M. E. Dodd, Theodore Adams, Charles Forbes Taylor, Daniel A. Poling, George A. Buttrick, Conrad Hoffman, Jr., Lieutenant-Governor Charles Poletti, and Gordon Palmer. The Sunday evening session will be climaxed with a dramatic presentation, "Lighted Doorways," which—if anything can—should hold the delegates to the very end.

Both home and foreign mission work will be given whole blocks of space on the program, the former having all of Tuesday afternoon and the latter taking the cherished Sunday afternoon period. A missionary church school will be held Sunday morning before the Convention church service. Clarence W. Kemper will be the preacher this year.

The Colporter 100th anniversary and the Christian Home will be given special consideration at Atlantic City.

Special Items

Note these other special items: a memorial service for Dr. Maurice A. Levy, our late beloved corresponding secretary; an address on the separation of church and state by Edwin McNeill Poteat (Wed., 10:15 a. m.); World Wide Guild Pageant; worship service at every session; W. O. Lewis speaking on "The Baptist Situation in Europe"

The case for Social Service will be presented by U. S. Mitchell and Judge E. J. Millington on Thursday morning, and Harold E. Husted, that evening, will give a dramatic picture of "The Secret Place". During the whole Convention the National Council of Baptist Men will be having special features for the laymen. Mass meetings for men, women and young people are being arranged for Saturday afternoon independently of the program committee.

Music during the sessions will be furnished by the choir of the Colgate-Rochester Divinity School, the Tioga Baptist church chorus, Philadelphia, the Virginia Union University quartet, and the Baptist Institute chorus (Philadelphia). Prof. James R. Houghton, of the Boston University College of Music, will be the director of singing.

Official Convention hymns will be: **The Light of the World is Jesus, Light of the World We Hail Thee, Send out Thy Light and Thy Truth,** and, **Send the Light.**

Northern Baptist Clinics

Ten Northern Baptist clinics, to be held for an hour and a half on Wednesday, Thursday, and Friday afternoons, have been set up by Stanley I. Stuber, general chairman. These clinics will serve as X-ray centers. They will be the most exciting places at Atlantic City. Proof of this is the nature of the clinics, the chairman of the panel groups, and the list of topics for general discussion.

I. **World Missions.** II. **Evangelism.** III. **Higher Education.** IV. **Great Social Issues.** V. **Education in the Local Church.** VI. **Race Relations.** VII. **The Christian Home.** VIII. **The Baptist Witness.** IX. **Baptists and Christian Cooperation.** X. **The Christian Minister and His Work.**

Chairmen of Panels: Earl V. Pierce, Walter E. Woodbury, Mrs. Leslie E. Swain, Bernard Clausen, Luther Wesley Smith, James H. Franklin, S. W. Powell, A. H. Haslam, Albert W. Beaven, C. W. Atwater.

Director of Clinical Material: Janet S. McKay, W. S. Terrell, U. S. Mitchell, Richard Hoiland, G. Pitt Beers, Charles H. Sears, John Thomas, Pearl Rosser, Mrs. O. R. Judd.

Panel members: Mrs. Verner Olson, Fred Mac Arthur, Frances Teneate, Hillyer Straton, Alice W. S. Brimson, Clive McGuire, J. C. Robbins, Clinton A. Condirt, Mark Sanborn; J. Hillis Miller, P. L. Thompson, Charles Seasholes, C. C. Tillinghast, Miss J. D. Crawford, Elam Anderson; U. S. Mitchell, Carey Thomas, E. R. Dakin, Jean Beaven Abernathy, S. Arthur Devan; Howard K. Williams, Helen Wickes, Dorothy A. Stevens, August M. Hintz, Frank D. Severing, W. Dyer Blair; Conrad Hoffman, Jr., Mrs. John W. Bradbury, Mrs. E. H. Kinney, W. O. Lewis, Jacques Beaudon, Ehren F. Weski, Mabel Lee, Horatio S. Hill, Emil Kontz, Olivia Stokes, John Dillingham, Charles Batten, Culbert Rutenber, Kenneth Cober; Hugh C. Burr, Robert Wilson, Bradford Abernethy, Charles Heimsath, H. Otherman Smith and members of the Ministers' Council.

The topics of the clinics are listed on another page of the **United States Baptist.**

A Great Convention

Taking into consideration the splendid program, the important reports to be given, such as those on Social Service, Higher Education, Social Security, and the Baptist Youth Fellowship, everything would indicate that the Atlantic City 1940 Convention is going to break records. Elmer A. Love, Mt. Vernon, N. Y., chairman of the Program Committee, feels that the program is well balanced, representative of the whole denomination, and strikes clearly a high spiritual note. Many other interesting items, such as the presentation of the new cooperative movement of Baptist Seminary presidents, cannot be listed here because of the lack of space. But there is enough here to convince every Baptist church that it should have at least one official delegate at Atlantic City, May 21-26, 1940.

Convention Program

Tentative Program

Southern Baptist Convention

June 12-16

(Abbreviated)

Dr. L. R. Scarborough, President, Seminary Hill, Texas

Dr. Rupert Naney, Vice-President, Oklahoma City, Okla.

Dr. Acquila Chamlee, Vice-President, Fort Valley, Ga.

Dr. Hight C. Moore, Secretary, Nashville, Tenn.

Mr. J. Henry Burnett, Secretary, Hendersonville, N. C.

Wednesday Morning Session

The Convention will open with song and devotion, 9:30

Committee on Order of Business—C. E. Matthews, Chairman, Fort Worth, Texas

Address of Welcome — Dr. O. C. S. Wallace, Baltimore, Md.

Response—Dr. W. Hersey Davis, Louisville, Ky.

Memorial Address—Eugene and Joshua Levering by Dr. John R. Sampey, Louisville

Address of President—Dr. L. R. Scarborough

Convention Sermon—Dr. W. R. White, Oklahoma City; Alternate, Dr. J. D. Grey, New Orleans, La.

Wednesday Afternoon Session

Appointment of Committees

Recognition of Fraternal Messengers and Visitors

The One Hundred Thousand Club—Dr. Frank Tripp, Montgomery, Ala.

Sermon: "Mass Evangelism" — Rev. Hyman Appleman, Fort Worth, Texas

Wednesday Evening Session

Home Mission Board — Dr. J. B. Lawrence, Atlanta, Ga.

Thursday Morning Session

Executive Committee — Dr. Austin Crouch, Nashville, Tennessee

Cooperative Program—Dr. J. E. Dillard, Nashville, Tennessee

Relief and Annuity Board—Dr. Thos. J. Watts, Dallas, Texas

Addresses: Dr. W. W. Melton, Waco, Texas, and Dr. J. W. Merritt, Atlanta, Ga.

Thursday Afternoon Session

Hospital Commission—Dr. Louis J. Bristow, New Orleans, La.

Baptist Papers—Dr. W. C. Allen, Greenville, S. C.

Address—Dr. Geo. W. Truett, Dallas, Texas

Election of Officers

Sunday School Board—Dr. T. L. Holcomb, Nashville, Tenn.

Address—Dr. W. F. Powell, Nashville, "Evangelism in Our Five Year Program"

Thursday Evening Session

Foreign Mission Board—Dr. Chas. E. Maddry, Richmond, Va.

Friday Morning Session

Education Commission—Dr. Chas. D. Johnson, Waco, Texas

Negro Ministerial Education—Dr. Ryland Knight, Atlanta, Ga.

American Baptist Theological Seminary —Dr. E. P. Alldredge, Nashville, Tenn.

Baptist Bible Institute — Dr. W. W. Hamilton, New Orleans, La.

Southwestern Bapt. Theol. Seminary—Dr. L. R. Scarborough, Seminary Hill, Texas

Southern Baptist Theological Seminary—Dr. John R. Sampey, Louisville, Ky.

"The Future of the Denominational College"—Dr. F. W. Boatwright, Richmond, Va.

"Christian Education in the Denominational College"—Dr. Pat M. Neff, Waco, Texas

Friday Afternoon Session

Social Service—Dr. A. J. Barton, Wilmington, N. C.

Invitation of the World Council of Churches—Dr. Geo. W. Truett, Dallas

Friday Evening Session

Woman's Missionary Union Work—Mrs. F. W. Armstrong, Plattsburg, Mo.

Baptist Brotherhood of the South—Mr. Lawson H. Cooke, Memphis, Tenn.

Saturday Morning Session

Committee on Boards — Dr. Louie D. Newton, Atlanta, Ga.

Committee on Time, Place, and Preacher for 1941

Committee on Resolutions

Committee on Correlation and Co-ordination—Dr. M. E. Dodd, Shreveport, La.

Committee on Church Music—Dr. J. W. Storer, Tulsa, Okla.

Committee on Non-Resident Members—Dr. Charles F. Leek, Montgomery, Ala.

Baptist History — Dr. W. O. Carver, Louisville, Ky.

American Bible Society

Calendar of Denominational Activities—Dr. T. L. Holcomb, Nashville, Tenn.

Address on Stewardship and Tithing—Dr. C. Roy Angell, Miami, Fla.

Saturday Evening Session

Committee on Radio—Dr. S. F. Lowe, Atlanta, Ga.

Committee on Public Relations — Dr. Rufus W. Weaver, Washington, D. C.

"Personal Soul Winning"—Charles St. John, New York

Sunday Morning Session

Southwide Sunday School Workers in the Sunday Schools of Baltimore

Morning sermons in the churches of Baltimore and environs

Sunday Afternoon Session

Sermon by Dr. Geo. W. Truett, Dallas, Texas, at 3:15

Sunday Evening Session

(Young People's Night, Sponsored by Baptist Training Union Department of the Sunday School Board, Nashville, Tenn., Mr. J. E. Lambdin, Secretary.)

Special Music from Various Baptist Institutions

President Elect in Charge

Evangelistic Sermon—Dr. R. G. Lee, Memphis, Tenn.

Final Adjournment

C. E. Matthews, Chairman, Ft. Worth, Texas
Roland Q. Leavell, Atlanta, Ga.
Walter P. Binns, Roanoke, Va.
E. D. Solomon, Jacksonville, Fla.
Finley F. Gibson, Louisville, Ky.

COMMITTEE ON ORDER OF BUSINESS

Vol. 3 No. 2 The United States Baptist May, 1940

U.S. Baptist Month . . . .

NORTHERN BAPTISTS

By C. M. GALLUP

Seldom have representatives of the press hovered around the assembly sessions of the General Council more than they did in Chicago, on April 3rd and 4th. How it happened we do not know, but not only did every paper in the city think the entire Convention was to be in session, but the Secretary received a dozen or two appeals from various city tour-agencies, moving-picture houses and hotels, urging the "Convention" to utilize their services. We always have maintained that the General Council was the Convention's **"alter ego"**, both **dejure** and **de facto;** so perhaps that is the reason for popular misconception. We think, however, that the big issues to be presented were responsible, such as the Taylor-Vatican incident; and the proposals concerning Baptist Higher Education, concerning a new Christian Social Progress Council, concerning the National Social Security Act and concerning the program for the Convention at Atlantic City, May 21-26.

General Secretary

One of the first items to be considered was the report of the committee appointed to consider the matter of a successor to Dr. Maurice A. Levy, late Corresponding Secretary of the Convention, consisting of A. J. Hudson, of Ohio, C. C. Tillinghast of New York, and Mrs. W. S. Abernethy of the District of Columbia. This committee has sounded out opinion from all over the country, besides consulting its own mind in executive session, both as to person and status. It found a division of thought,—some advocating the maintenance of the present plan of a Corresponding Secretary and a Recording Secretary; some favoring the engagement of a part-time secretary on a modest honorarium; and some desiring a full-time, full-salary General Secretary, to function in all respects as the two secretaries combined have functioned before.

The committee made no recommendation as to person or function, but showed that considerable progress had been made in consolidating opinion, and sufficient progress to warrant a decision and recommendation by the time of the next General Council meeting in May.

Finances Risen to the Sky

In the financial area of the Council's activities, the Treasurer reported all current bills paid; the closing out of the well-known Handy Estate with receipts for the Convention to date of about $37,000; the receipt of new legacies and discharge of duty regarding old ones; and most significant of present trends, a request for special arrangements with the Airplane Lines for concessions in airplane travel. The Budget Committee recommended a budget for 1940-41 not greater than that of the previous year, but differently itemized in certain regards.

A Decade of Notable Service

The Committee charged with the duty of readjustment of the Traffic Bureau reported that Mr. C. J. Millis would complete 10 years of service to the Convention and its bureau on July 31, 1940, and had tendered his resignation to take effect at that time. The Committee recommended and the Council adopted the proposal to accept the resignation of Mr. Millis, with great appreciation of his valuable services to the denomination in securing various considerations from the railroads; to release him from further duties on June 1st; and to present him an honorarium of $200 per month for the two months preceding July 31, 1940.

The Traffic Bureau will be transferred to New York.

A Witty and Wright Discussion

R. C. Hassrick, of Philadelphia, presented a report from the Committee on the National Social Security Act; and Secretary P. C. Wright, of New York, addressed the Council on the matter of pensions for the Baptist Lay-Workers. These themes provoked very earnest discussion, led by W. H. Witty and P. C. Wright. The President appointed a committee of seven to consider these matters, which committee recommended reaffirmation of the Baptist principle of separation of church and state, the further pursuit of this question, the circularization of the constituency, and deferring of the work of the Lay Workers' pension plan until Congress shall have acted on Senate Bill S. 3579.

Applications of Social Gospel

A committee was authorized to deal with the matter of foreign relief in connection with the Council on Finance and Promotion. The Woman's American Baptist Home Mission Society was authorized to take an offering for China Relief and Refugee work, at the next Convention. This Society also was granted permission to celebrate its 70th anniversary, in 1941, by a "birthday party", to raise $70,000.

The Committee to Study the Report of the Social Service Related Agencies recommended the institution of a Council on Christian Social Progress; that $500 be appropriated for transportation and incidental expenses, and that $3000 be allocated to the Social Service Committee for the ensuing year, pending the institution of said Council.

The Committee on Baptist Higher Education presented a magnificent report of conditions in our schools, and of the startling need of greater attention of our constituency and our giving agencies to the desperate needs of our Baptist Schools and Colleges.

The reports of Secretary J. H. Franklin on the growing attention to Race Relations, of Secretary R. W. Weaver on the work accomplished for the several Conventions in the matter of Baptist rights in matters of church and state, elicited great interest.

Various and Sundry

Exposition of the program for Atlantic City, by E. A. Love; discussion of the part the Convention should play in registering the protest of Baptist Conscientious Objectors to Military Service; the presentation of the part played by the Federal Council of Churches in the Taylor-Vatican episode, by Secretary C. H. Sears; the sanction of the Council to the admission of the American Baptist Historical Society as a Cooperating Organization; the recommendation of H. W. Virgin, on behalf of the Committee on Relations with other Religious Bodies, that before we seek too close union with other denominations we seek the elimination of differences now existing between them; the stirring address of Sec. D. M. Al-

Continued on page 10

baugh on behalf of foreign missions; the commissioning of Miss Ella B. Weaver of New Hampshire as a Convention Missionary; the proposed changes in By-law phraseology, presented by C. S. Aldrich; the report of the Federal Council delegates, prepared by Mrs. O. R. Judd; and reports from Committees on Resolutions, American Home; General Baptists, Denominational Calendar, Bilingual Conferences, Local Arrangements, Baptist Periodicals, Christian Education, State Conventions; and the Philadelphia Conference on International Relations, provided a notable picture of vast detail sketched by the General Council in one and one-half days.

At Another Time

Announcements were made, also, concerning Baptist Day at the World's Fair; proposed Baptist History; the Denison Youth Conference; a combination of the "Annual" and the "Year Book", as matters for future discussion.

A Great Clearing House

Those who feel that the authority of the General Council is too great should study the foregoing outline of a single meeting thereof, wherein is clearly indicated the multitude of matters which need consideration and clarification before they are presented to the Convention for discussion and decision, as most of them will be referred. Practically all the procedure of such a meeting is pathfinding and recommendatory. And this was a very good sample of such meetings.

Dr. Mitchell Bronk, who has served the American Baptist Publication Society for the past sixteen years as editor of adult Sunday school periodicals and —since 1931—as Book Editor, closed his work May 1, having reached the obligatory retirement age.

SOUTHERN

By WALTER M. GILMORE,
Nashville, Tennessee

The Southern Baptist Convention, which will meet in Baltimore, June 12-16 in its ninety-fifth year (eighty-fifth session), has met four times before in the "Monumental City" — 1853, 1868, 1884, 1910. The attendance at the first meeting was only 154; at the second, 327; third, 637; and at the last meeting in 1910, 1,641. The attendance this year will probably reach 5,000 or more.

It is interesting to note that at this last meeting in 1910 Joshua Levering, one of Baltimore's most noted sons, presided, and Richard H. Edmonds, editor of "Manufacturers' Record", another distinguished son, delivered the address of welcome. It is significant and eminently fitting that at the opening session this year Dr. John R. Sampey, president of the Southern Baptist Theological Seminary, should deliver a memorial address on the lives of Eugene and Joshua Levering, twin brothers, who contributed so liberally of their large funds to the Seminary.

Other States Enter

At this meeting in Baltimore thirty years ago messengers from Southern Illinois were seated for the first time as members of the Convention. When a question was raised with reference to seating the Illinois delegation, Secretary Lansing Burrows, in his characteristic way, simply called attention to Article III of the Constitution, which makes no geographical restrictions for membership, and the Chair ruled that the Illinois contingency were eligible for membership in the body. Thus a delicate incident was closed in a rather dramatic and unexpected way. Of kindred nature also was the question of our Home Board's assisting churches in New Mexico, which was then affiliated with the Northern Convention. Dr. A. J. Barton, chairman of a special committee to consider the matter, reported that it was the sense of the committee that "each church is free to decide all questions affecting its relations to and cooperation with associations, societies and conventions. Upon this principle in free play rests our safety and our prosperity as a people, and upon this principle must be solved all our problems of cooperation. Whether or not, therefore, our brethren in New Mexico shall cooperate with this Convention, they themselves must determine." Later New Mexico became a part of the territory of the Southern Baptist Convention.

At this Baltimore Convention in 1910, the Sunday School Board began to come into its own as a great publishing and distributing agency. The American Baptist Publication Society decided to withdraw its branch houses from southern territory, thus leaving the field open for our Sunday School Board, and it was not slow to enter. The Board's tremendous success in this field has abundantly proven the wisdom of the venture.

Thirty Years' Growth

The growth of Southern Baptists along all lines during these thirty years has been well nigh phenominal. In 1910 the fifteen states and District of Columbia comprising the convention territory reported 22,438 churches with a membership of 2,218,911, and 14,093 Sunday schools with an enrollment of 1,131,981. Contributions for missions reported that year were $1,336,519.63, while the total for all purposes amounted to $9,474,-777.07. The figures for 1940 are not yet available, but according to Dr. Alldredge, the number of churches in the eighteen states and District of Columbia now comprising the Convention will be around 25,000 with a membership of approximately 4,900,000. Last year there were 23,514 Sunday schools with an enrollment of 3,368,851. Contributions for all missions last year amounted to $5,798,529 and for all purposes, $35,265,340. Thus it will be seen that within thirty years Southern Baptists have more than doubled in membership and quadrupled in offerings.

NATIONAL

By R. C. BARBOUR

It is no accident that one-third of the Negro population of America are members of the Baptist denomination. The warm, hospitable and informal atmosphere of the local Negro Baptist church appeals to the Negro. The Negro minister must ever be conscious of the fact that a great proportion of his congregation are basing their daily choices upon emotional reactions rather than upon intellectual processes. While there are many who are seeking intellectual as well as spiritual guidance, most of them are struggling with "great life situations to which deep sympathy and an understanding of their inner emotional tensions will be the key."

The Negro Baptist minister knows that better than any other minister in his race. Other Negro denominational leaders like the Congregationalists, Presbyterians and Episcopalians who disregard that fact usually look to their white brothers for local support.

Our Objectives

We feel it is our first duty to kindle the soul of the Negro; save him from despair; teach him something about the love of God and the glories of eternal life; help him to develop internal resources so that he can live from within, out, and be the master of unfortunate circumstances.

The old Negro minister did that. He kept heart and hope alive in Negro slaves for 250 years. The Negro minister today must do the same for his generation.

Our second duty is to help his lot here—to make his life livable, improve his economic status and integrate his

life into the community in which he lives. Secular leadership needs the stimulus of a great religious denomination doing a big practical job.

To this end we have organized a Publishing Board and erected a publishing plant at the cost of $650,000. Its equipment is conservatively valued at $200,000. It has several hundred employees, including twelve editors. Supplies 16,000 Sunday-schools including foreign fields, with religious literature, and so forth.

More significant than this material investment is the demonstration that Negro religious leaders are willing to live and work in a cooperative way. Since the world trend is in the direction of a Collectivist society, we are preparing black men and women to live in it.

At present we have launched a financial campaign to raise $200,000 to pay the mortgage indebtedness on our publishing plant. Dr. A. M. Townsend of Nashville, Tennessee is Corresponding Secretary of this Board.

Agencies Of Our Convention

The National Baptist Convention functions throughout the year through its Boards.

The Foreign Mission Board, under the leadership of Dr. J. H. Jackson of Philadelphia is doing marvelous work in foreign fields, especially in Liberia and West Coast Africa, in the building of churches, schools and hospitals and general missionary work.

The Educational Board was organized in 1893 at Washington, D. C. In cooperation with the Southern Baptists it is now projecting the American Baptist Theological Seminary at Nashville, Tennessee for the training and development of ministers.

The Home Mission Board was organized in 1895 at Atlanta, Georgia. This Board looks after the building and development of churches in the home fields. In cooperation with the Southern Baptist Convention, it maintains workers in the Southern States. Northern Baptists also cooperate with this Board. The Rev. T. T. Lovelace is Corresponding Secretary of this Board, with headquarters in Chicago.

The Benefit Board was organized in 1913 at Nashville, Tennessee to raise and create a fund for the protection of aged and dependent ministers and other Christian workers of the denomination, and to maintain a home for the same. The Rev. Ralph W. Riley of Montgomery, Alabama, is the Corresponding Secretary of this Board.

The Woman's Auxiliary Convention was organized in 1900 at Richmond, Va., as an auxiliary to the National Baptist Convention. As the name implies, this organization cooperates and helps in every way. Mrs. S. W. Layten of Philadelphia, Pennsylvania, is President.

The B. Y. P. U. Board was organized in 1899 at Nashville, Tennessee. This Board promotes the religious training of young people and assists in the development of Christian leadership. Prof. E. W. D. Isaac is Corresponding Secretary.

The National Sunday School and B. T. U. Congress, Dr. W. H. Jernagin, president, was organized to promote the growth and efficiency of Sunday Schools and B. T. U. organizations; to increase the intelligence and working power of religious leaders; to promote love of Bible study and religious services; to advance the doctrinal claims of the Baptist denomination and develop a spirit of consecration to religious services.

The Laymen Movement is led by Mr. John L. Webb, Hot Springs, Ark.

Dr. J. H. Branham is chairman of the Transportation Commission of the National Baptist Convention.

For eighteen years, Dr. L. K. Williams has been president of the National Baptist Convention. Negro Baptists love him for his superb Christian manhood, for his fearless heart, for his love for people, for his signal contribution as one of the greatest spiritual leaders of this generation.

SHOULD OUR BAPTIST SENATORS AND REPRESENTATIVES SPEAK OUT ON THE ROOSEVELT-VATICAN DEAL?

Here are Their Names, and the Address in Washington, D. C.

Senators

Bailey, Josiah W., North Carolina
Bilbo, Theodore G., Mississippi
Davis, James J., Pennsylvania
George, Walter F., Georgia
Lee, Josh, Oklahoma
McNary, Chas. L., Oregon
Pepper, Claude, Fla.
Tobey, Chas. W., New Hampshire
Truman, Harry S., Mo.

Representatives

Bryson, Jos. R., South Carolina
Buckler, R. T., Minnesota
Cannon, Clarence, Mo.
Carlson, Frank, Kansas
Cartwright, Wilburn, Oklahoma
Cooley, Harold D., North Carolina
Costello, John M., California
Cox, E. E., Georgia
Darrow, George P., Pennsylvania
Doughton, Robert L., North Carolina
Eaton, Charles A., New Jersey
Fulmer, Hampton P., South Carolina
Johnson, Jed, Oklahoma
Keller, Kent E., Illinois
Kerr, John H., North Carolina
Lambertson, William P., Kansas
Lea, Clarence F., California
McGehee, Dan R., Mississippi
McMillan, Mrs. Thos. S., South Carolina
May, Andrew J., Kentucky
Mitchell, Arthur W., Illinois
Nelson, William L., Mo.
Nichols, Jack, Oklahoma
O'Neal, Emmet, Kentucky
Owen, E. M., Georgia
Patman, Wright, Texas
Randolph, Jennings, West Virginia
Reece, B. Carroll, Tenn.
Robertson, A. Willis, Virginia
Rogers, Will, Oklahoma
Romjue, Milton A., Mo.
Smith, Martin F., Washington
Whittington, Wm. M., Mississippi
Woodruff, Roy O., Michigan.

AFTER THE WAR, WHAT?

The Peace Terms Concern All Christians

We Must Love Men and Prepare for Program of Relief in Stricken Areas.

By W. O. LEWIS

From now on we shall have to specify which war we mean when we talk about the war. The last great war will be known as the war of 1914. The present war will be called the war of 1939. Historians of the future may dispute as to whether it began when Prague was taken in March, or whether it began with the attack on Poland. It is the war in Europe which began in 1939 which concerns us in this article.

No one knows when this war will end. No one knows how many nations will be involved before the struggle is over. No one knows what the peace terms will be. Those who make the peace treaty may conceivably avoid all the mistakes made at the end of the last war and yet make other mistakes just as serious so that out of the present war may come other wars. These are things we cannot know. But there are certain things we may be reasonably sure of. Our hindsight after all aids our foresight. By studying what happened at the close of the last war and by observing what is happening now, we may with confidence make certain predictions.

Suffering

We may be certain there will be great suffering. How can it be otherwise? So much of the resources of the nations engaged in war will have been diverted to non-productive industries that there will be too little left for housing, clothing, food. When men are hungry they get desperate. One reason the French revolution came when it did was the wretched condition of the poor. The Russian revolution was at first a demand for bread. The leaders of Europe have feared Communism ever since the Bolsheviks won the civil war in Russia. They may well fear Bolshevism at the end of the present war. And since the world is so closely bound together, and as war is disrupting trade and upsetting markets everywhere, all nations will suffer from the war. It is impossible for one nation to enjoy real prosperity in the long run when many other nations are in poverty. Who wants prosperity based on the misery of others? **The post-war world will be a poorer world.**

Health

What about the health of the nations involved in the present struggle? Reports coming from the belligerent countries seem to indicate that there is already a lowering of the general health of the population. Germany tried to shut off the food supply of Great Britain during the last war, but in the end it was Germany that was starved into submission. It is true Germany was defeated on the battlefield, but the army that was defeated lacked food as well as ammunition. And soldiers at the front, even when they had enough to eat, could not fight with spirit when they knew that famine was raging at home. Many persons who survived the terrible ordeal are living today as cripples. Although they had enough turnips and potatoes to fill their stomachs, they did not get all the body needed. They broke down with tuberculosis of the lungs or limbs. The epidemic—it was really a pandemic—of influenza which swept round the world in 1918 was due in large part to underfeeding and exposure. More died from the effects of this disease than from the war itself. It killed half a million in the United States, several million in China and India, and multitudes in Africa. Two hundred and fifty thousand died in England and Wales, and about twice as many in Germany. It is not likely that things will be any better at the close of this war. **The post-war world will be a weaker and sicklier world.**

Education

Think of the effects of the war on education and the intellectual life of the nations. In many places elementary schools are interrupted. Children have been moved from the large cities to avoid being bombed from the air. It is impossible to give them the same schooling in the country and in the villages where they have been moved. Many universities and other higher schools have been closed in the countries that have been invaded. And where these institutions are still running, they are not up to standard because many professors and men students are in the army. When the war is over there will be a great shortage of doctors, teachers, and experts to carry on the work that will have to be done. There is an intellectual blackout in Europe today. Let us not fool ourselves into thinking that America will be able in the near future to make up for the losses Europe will suffer during the war in this realm. In recent years, out of six Nobel prizes awarded in science, five went to Europe. Many of the recent discoveries have been the result of international co-operation. Already many fine old buildings and precious art treasures have been destroyed. We sometimes say that the war will destroy civilization. As long as there are civilized men there will be civilization. But many of the products of civilization in the past wil be destroyed. **When the war is over, the world will be more ignorant and nearer barbarism.**

W. O. LEWIS

Brutality

Look a little closer at what happened when the last war was over. Before 1914, corruption in office was next to unknown in Germany. Corruption grew so rapidly after the war that during the era of the German republic, it was next to impossible to get anything done without a bribe. Any one who has had anything to do with getting refugees out of Germany since Hitler knows that the Gestapo can be bought even as the police under the republic. After men have been engaged in killing men for a year or so, they are not very squeamish about the rights of the weak when the war is over. This is especially true in a defeated country. After the last

war, Germany had one uprising after another and there were many political murders. Hungary had its "Red Terror" under Bela Kun and its far bloodier "White Terror" under Admiral Horthy. The terrible blood purges in Russia would never have been but for the brutalizing effects of the World War. **The post-war world will be more corrupt and brutal.**

Prejudice

It is difficult to think of the war ending without some kind of victory for one side and some sort of defeat for the other. Victory and defeat do not make for friendly co-operation afterwards. It wil be a long time before the nations engaged in war will recover from the effects of the propaganda to which they have been subjected. Suspicion and fear and hate cause war. And war increases and deepens ill will. **There will be more prejudice and hate in the world when the war is over.**

And what is our duty as American Christians in view of all this? We must love all men and seek to do them good. American relief at the close of the last war saved parts of Europe from anarchy and despair. We should do all we can to strengthen the forces that make for peace. It would be a good thing if our leaders would help us to consider now the kind of peace settlement we as Christians can endorse. After the peace treaty is signed, it will be too late. We must do all we can to call all men back to the God who loves all men and makes his sun to rise on the evil and the good and sends rain on the just and the unjust.

Is Your Money Christian?

Money is a pretty definite proposition these days. It is protection — against fear. It is security, assistance and resource.

Most of us live on the Christian basis in the matter of our intangible, spiritual matters, and as rank pagans in the matter of our money. We separate these things and never consider them as in the same world.

Jesus came that He might change men's center of gravity. Instead of self, others. Instead of being served, serving. If I really, honestly love Him, then I must make my money as well as my heart become Christian. Can it be made Christian if I am not willing to admit God's first claim upon me? If I am really Christian then I must put God first, and certainly that means that I cannot leave my money out of His hands. Is YOUR money in His hands or in yours?—Selected.

J. Edgar Hoover, chief of the G-men, says Americans spend annually $13 per

LAMPLIGHT

PROGRESS and the LONG LOOK

By PERRY J. STACKHOUSE

As we survey the world today with its wars, its chants of hate, the emergence of the savage through the thin crust of what we in earlier and happier days proudly called our christian civilization, the spectacle of millions of men in our nation unable to find jobs and dependent upon a paternal government for the barest necessities of life, the discordant voices of economists and statesmen as to the road to real prosperity, it is easy to yield to a mood of utter pessimism and echo the favorite phrase of Andy of radio fame, "it's all a mess." As a corrective to this spirit of despondency which may easily lead to the worse evil of defeatism and paralyze all efforts to create a better and more righteous social order it is well to take a long look. It is that long look that Lloyd E. Douglas has given us in his new book, Dr. Hudson's Secret Journal. It is expressed in the words of Dean Harcourt.

"This is not a single day's march from the jungle to the City of Light—but we are much closer to the light than we are to the jungle. We are not there yet, but we know which way we are headed. There have been many detainments, many detours. It has not been—and may not be a straight and steady course toward the Golden Age, but the general direction is forward, the general movement is upward." . . . . "The world in spite of its problems wasn't galloping a tam 'o shanter to the devil. The world was operating on a long term schedule. Its defects were many, but they were not as many as they were a hundred years ago. We were too close to the movement to observe its progress. Did William the Conqueror come forth from his tomb and survey the world, he would observe the course and the distance we had come. Sometimes it is difficult for us to note the world's Advancement—but William would see it if he came back."

It would perhaps brighten our corners and serve as an antidote to the calamitous predictions of so many of our prophets of despair if we would spend a few hours writing down on a sheet of paper some of the things that have marked progress in religion, ethics and material welfare—things that most assuredly would make a tremendous impression upon William the Conqueror if he could somehow wriggle out of his tomb and contrast his world with the world of today. Perhaps it would be good for our own souls as well as the souls of our congregation if forgetting for the time being Armageddon and The Four Horsemen we worked out a sermon on the subject, "If Bill Came Back."

PARABLE

Now it came to pass that the prophet traveled on a long journey on the chariot that runneth on two rails but hath no beast of burden thereto. It chanced that a man in rough clothing joined in that same chariot from the third hour even unto the ninth hour of the day. The prophet asked him, "What is thy business?" The man answered, "I am a prospector and it is poor business." "Why is thy soul so cast down?" the prophet asked and the man answered—"Sir, this whole week have I worked from the rising of the sun until the going down thereof and I have not struck one shovelful of pay-dirt."

The prophet answered, "I know, sir. I too am a prospector. I too toil from morning until night. Sometimes the ground is very hard and stoney. Sometimes the heat of the day is almost more than flesh and blood can endure. But let us not grow weary in well doing. Perhaps we shall both strike pay dirt on the morrow."

Behold the prophet mused within himself for the space of about three hours. Hath the great Prospector of all the earth found in the prophet any pay dirt? With fear and trembling and much humility the prophet sendeth forth his parables praying that someone who reads may find also "Pay Dirt."

A Humble Minor Prophet.

"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

—JESUS

NORTHERN BAPTIST CATECHISM

By STANLEY IRVING STUBER

Since the editor of the **Watchman-Examiner** has formulated sixteen vital questions concerning great issues which face Northern Baptists, we are taking advantage of the opportunity provided here in this editorial space by giving answers to all of them. The answers will, necessarily, have to be brief and to the point. They will also be incomplete. But we think that it will be possible to state in a very few words our own point of view, and do it in such a manner as to leave no room for doubt as to our real meaning. Whether they will please our good friend is quite beside the point.

INFORMATION PLEASE!

1. **Is the Principle of the Separation of Church and State in Danger?** Answer:—It most certainly is. In Europe, in the Far East, the issue has entered the **war** stage. In this nation it is only in the **talk** stage. But if we are not mighty careful we will discover that the church, in a crisis, has no rights at all here. There is serious danger of totalitarian government in America. (Note MacIntosh discussion of the U. S. Supreme Court.) And it is from the Right as much as from the Left. Beware of the State!

2. **In View of the Appointment of an American Representative to the Vatican, What Action Should Baptists Take?** Answer:—Baptists should lead the public agitation against this move until Mr. Myron C. Taylor is recalled to report. Once he is back he should remain at home. This issue is far more serious—to all Americans: Jews, Catholics and Protestants — than we now realize. It endangers the religious liberty of all citizens. Why should our President, or the Pope, have anything to hide? It is time for a report.

3. **What Is the Meaning of the Baptist Principle of Liberty of Conscience?** Answer:—It means that we are free as individuals to seek the truth wherever it may be found, to live in accordance to what we believe to be God's will for us, and the right to proclaim our religious convictions freely. Such principles we find both in the Bible and in the Bill of Rights.

4. **How Far Has Religious Freedom Aided Human Liberty in General?** Answer:—Religious freedom has been very scarce upon the face of this earth, but our own country is a good example of how it can produce human liberty in a democracy. We cannot now conceive of a free America without the foundation principles of religious liberty.

5. **Can True Christianity Survive Where Religious Freedom Is Denied?** Answer:—Not the kind of Christianity that we find in the New Testament. Religious freedom must exist if we are to practice our religion and, as St. James says, faith without practice is a dead thing. One thing is essential to the religion of Jesus, and that is liberty.

6. **What Are the Evils of the Union of Church a State?** Answer:—Some of them are: (1) compromise great moral issues; (2) dependence upon the State f financial support which robs the individual Christian of stewardship; (3) support of State in times of war; (4) t decadence of wealth; (5) alliance with Nationalism; (6) lo of the missionary motive; (7) secularism and all that means. The greatest evil of all is that the church obe men rather than God. This is especially true of Prote tantism.

7. **How Far May Government Agencies Go in Limiti Freedom of Speech?** Answer:—It may regulate speech conform with civil decencies, it may curb all speech whi deliberately aims to seek the overthrow of the governme by means of force, but it has no right to control thought ideals, principles no matter what form of words they ma take. We have written the rights of freedom of spee into our U. S. Constitution. Our right to protest injustic is insured by the law of the land.

CAPITAL AND LABOR

8. **Have Baptists Any Message for Adjustments B tween Capital and Labor?** Answer:—We have the gosp of the Brotherhood of Man, the message of the Prophet and the example of the Carpenter. (Please refer also t recent Northern Baptist resolutions.) There is one thin we Baptists must guard: our concern for the commo laboring people. We must not lose "the common touch.

9. **Is the Federal Council of Churches a "Council" i Reality?** Answer:—Yes, as much as any Christian grou can be. We naturally have to make certain allowances fo those good Christians who will not confer under any ci cumstances. The Council makes a mistake once in a whil but it is, on the whole, so worthwhile that it deserves ou loyalty and financial support. It is our best practical ex ample of Christian cooperation. It must be strengthene

10. **What Is Our Baptist Attitude Toward Interdenomi national Mergers?** Answer:—According to the Gospel o John, we should rejoice when other denominations unit in love and fellowship. Baptists should encourage Chris tian unity and even be willing to unite with their Christia brethren of other denominations in a form of federatio We should most certainly play our part within the Worl Council of Churches. We are Protestants and should pla our part as such in the whole economical movement.

11. **How May Baptists Develop Corporate Unio Among Themselves?** Answer:—There should be a close cooperation between Northern and Southern Baptists. In dividual churches should be linked up to the Baptist Worl Alliance. We should unite in promoting mutual cause such as world peace.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

—JAMES

What will Northern Baptists Do At Atlantic City? There are Great Issues ɔitake this year. Here are some Answers to Leading Questions ıch Point the Way we Should Go

2. **Is the Evangelization of the World in This Gen- on a Lost Cause?** Answer:—It is, unless we convert omic trade treaties, political policies, national aims, as as individuals. Let us re-read the Great Commission ıe light of warring nations. We must convert nations.

D'S WILL

3. **Is Any Part of Our Missionary Decline Due to Tendency to Centralization in Our Conventions?** wer:—We think not. It is due largely to loss of world ɔn, economic circumstances, and the selfishness of our church members who are making plenty of money e days. We are becoming reactionary, nationalistic, ın. We have lost our missionary vision.

4. **What Are Our National Conventions Supposed to** Answer:—Nothing! Our national conventions have ɔower to act of and by themselves. We act through our l churches and delegated missionary societies. These ıld do a little more acting, with our individual support. e is where we need more courageous leadership, and h more unity.

15. **How Can We Get the People to Return to the le As the Word of God?** Answer:—When we take its sage and spirit seriously and not try to compromise it ı a thousand "proof texts." It is time to let God speak ɔugh His Word.

16. **Do We Make Possible an Effective Training of Church Members?** Answer:—This is just about our kest point in our church program. Every member of churches should have a course not only on the teach- of Christ, but also on the fundamental principles and ctices of the Baptist faith.

Ever since the days of the Anabaptists, Baptists have ı fighters. Today, however, there are signs that they growing weak and are submitting to the general spirit of reaction. Who would ever believe that Baptists would substitute priests for prophets, creeds for revelation, litur- for enthusiasm. There are many signs which indicate Baptists are losing their own distinctive testimony. some this may seem a gain; to us it is a work of decay. Baptists we have been Protestants. We still have many gs to protest against and not the least of these is the rn to "churchism" and all that this implies. We are not ɔwers of the Pharisees. We belong to those who follow n the Baptist. Better still we belong to Christ. We are, should be, New Testament Christians. To understand what this means today one should read, study and mark action **Protestantism's Challenge,** by Conrad Henry ehlman (Harpers, $2.50).

ɔtist Fighting rit

"Flight From Reality" is the title of an important article by Oren Huling Baker which appeared in the Colgate-Rochester Divinity School **Bulletin** for February. Professor Baker shows that all down the line — in social and family relationships, economic situations, in government, in religion — there is a flight from reality. Near the close of the article there is this arresting observation: "During the last century when the masses of common men were moving toward the frontier, it was the free churches, such as the Methodists and Baptists, which followed them and increased in strength and influence while the more formal liturgical churches lagged behind. In the light of this, it should give us some pause at a time when the masses are moving toward another frontier to find even the Baptists developing 'high church' aspirations. In sociological terms, two of the signs of a loss of vitality in religion are ritualistic introversion and the alienation of the working classes."

Just at a time when Christendom and the warring world needs the Baptist witness many of our leaders are going "high hat" and not a few of our churches are going "high church". We are thereby losing our vitality. We are not crying out in the wilderness — lest we offend somebody! We are erecting great buildings and losing our missionary vision. Ritualistic introversion does not support evangelism. When we try to escape from reality we leave the great mass of the common people in the dark and without moral and spiritual leadership.

Being New Testament Christians, Baptists must champion the cause of the Carpenter. They must, for the sake of a rebirth of Protestantism, give the modern world Jesus' own conception of Christian baptism, the Christian eucharist and the Christian church. They have, as a duty, the struggle to re-introduce original Christianity both to the world and to the various denominations. Baptists rose to power as a challenge to mediaeval religious thought and practice. They will remain powerful only as they maintain the spirit of the Founder and renounce, in all its attractive modern forms, mediaevalism.

So once again we Baptists should be known as Protestants, rebels, radicals, objectors, agitators, champions of lost causes, Bible Christians, those who cry in the wilderness "Prepare ye the way of the Lord." Preaching should be revived not as an "art" but as a **challenge.** The Word should be read not as "literature" but as a **burning Light.** We should be less concerned about temples of worship and more concerned about righteousness, justice and world peace. Prophets should replace our priests. Evangelism should set our hearts on fire. It is about time that Baptists stop their imitation of others and get back to the spirit and practice of Pentecost.

Digest Month

By WILLIAM PARK

The Brazilian Baptist Convention held its 26th meeting with the First church of San Salvador, the capital city of Bahia. Dr. Joseph Nigro, president of Rio Baptist College, was elected president, succeeding Dr. John Soren. At this convention the Alliance of Brazilian Baptist Ministers was organized.

Reports from Rumania indicate that religious liberty has been granted and that the restrictions against Baptist teachers on state school faculties have been removed.

The Druids Hill Church, Atlanta, Ga., Dr. Louie D. Newton, pastor, announces that Dr. George W. Truett of Texas will conduct revival services the latter part of June. Dr. Truett recently held a great meeting with the Southside Baptist church, Birmingham.

The Baptists of Georgia are conducting this spring regional conferences for pastors and laymen. Dr. Earle V. Pierce of Minneapolis and Dr. R. C. Campbell of Texas are two of the speakers. The giving of Georgia Baptists for the first two months of this year showed quite a decrease.

Four daily papers of Washington, D. C., are giving a full page of religious advertising seven times a year. The days are Lincoln's birthday, Washington's birthday, Easter, July 4, Labor Day, Thanksgiving Day and Christmas.

During the 13 years that Dr. W. Marshall Craig has been pastor of the Gaston Avenue church, Dallas, Texas, the membership has been increased from 1,843 to 5,044 and $859,883, raised for all purposes, $321,213, being for missions.

The Georgia Woman's Missionary Union held a great meeting at Savannah. The 1941 meeting will be held at Macon. Mrs. Frank Burney of Waynesboro was re-elected president.

The Home Mission Board of the Southern Convention has appointed four new missionaries: Rev. Victor Orta, Elgin, Texas; Rev. G. C. Valendez, Austin, Texas; Mrs. Wollforth, New Orleans and Rev. and Mrs. P. G. Carranza, Deming, N. M.

Georgia Baptists have just held four great Sunday school conventions at Americus, Statesboro, Athens and Marietta. Dr. Daniel A. Polling of Philadelphia was one speaker.

Announcement is made that Dr. John Timothy Stone, president of the Presbyterian Seminary, Chicago, since 1928 will retire at the close of this year and be succeeded by Dr. J. Harry Cotton, pastor of the Broad Street Presbyterian church, Columbus, O. Dr. Stone built and served the Fourth Presbyterian church, Chicago, for 19 years.

The Indiana Baptist Advance program is being ably led by Rev. L. R. Berry, pastor First church, Fort Wayne.

Honorable Wm. D. Upshaw of Georgia, ex-congressman, has been appointed to a place in the National Youth Administration. His address will be Franklin Park Hotel, Washington, D. C.

Mr. J. L. Kraft of the Kraft Phenix Cheese Corporation, Chicago, one of our great Northern Baptist laymen, has given more than 20 per cent of his income to religious work for many years.

Col. Joseph Bondy of New York, acting under orders from Col. John R. Kelly in charge of army recruiting for the northwest section of New York, asked the pastors of Syracuse to cooperate with the army in its recruiting drive. The executive committee of the Syracuse Council of Churches kindly but firmly declined to have any part in such a drive.

The Christian Century reports that "Tibet has only one newspaper, published at Tatshinloo, and called the Tibet News. While the editions are small, the circulation is said to be large since trade caravans take copies all over the country. The editor, Tartshin Babu, is a Christian."

Mr. Parker C. Palmer, Los Angeles, is retiring as manager of the American Baptist Publication Society branch in that city after many years' service. Mr. Palmer served in the Philadelphia headquarters 1918 to 1924, when he was transferred to Los Angeles.

Interracial pulpit exchange was observed in Chicago with Negro ministers in pulpits of seventeen white churches, the largest number in the history of this special day.

President H. E. Dana of the Kansas City Baptist Seminary and four of the professors recently spent some days preaching in the Denver churches. These men did the same in Baptist churches of Omaha, Nebr. The Seminary will conduct a two weeks' summer school at the Colorado Woman's College, Denver, in June.

Debts of the Southern Convention agencies in 1933 amounted to $6,000,000 and those of the states amounted to over $12,000,000. Our Southern friends are in a campaign to wipe out these debts by 1945. Thus far they have reduced them to three and eight million respectively.

The Italian Government has closed all religious courts in the Dodecanese Islands, located in the Mediterranean between Greece and Turkey.

The Watchman-Examiner says there are in Pittsburgh 242,631 unchurched; in **are** in Pittsburgh 242,631 unchurches; in Cleveland, 378,013; in St. Louis, 287,228; in New York, 4,119,494; in Seattle, 261,308; in San Francisco, 419,249; in Minneapolis, 283,753; in Los Angeles, 997,203. And that the unchurches population in Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada.

South Carolina Baptists report their baptisms to be 2,000 more than the previous year and that gifts increased $44,748 over the previous year. There are reported to be 285,699 Baptists in South Carolina.

Because four American Methodist missionaries in India have refused to transmit to church members all the orders of the government, the Methodist Bishop of Lucknow has asked the American Board to recall them. The Board has refused to recall any missionary "pending receipt of all the evidence".

Miron A. Morrill of North Carolina, writing in the Christian Century, says that "Eighty per cent of all American Negroes have a total income of less than $15 per family per week. That seventy per cent live on food that costs less than $2.00 per person per week." Baptists have thousands of ministers' families living on this amount or less.

Dr. Guy Edward Mark, pastor of the Concord, N. H., Baptist church reports the greatest revival meeting in 75 years' history of the church. Dr. Walter Dustin Kallenbach, young blind scholar, musician and preacher was the evangelist. The attendance reached the high mark of nearly 1,000.

The Indiana Pastors' Conference, held at Franklin College, had Dr. Julius R. Mantey of the Northern Seminary as special speaker, lecturing on Romans. Dr. Mantey served as interim pastor of the Second Church, Chicago, about six months during which time 69 were received by baptism and 21 otherwise.

The American Tract Society, Hugh R. Monro, president, with headquarters in New York, distributes over five million tracts annually. They are published in 115 languages and during the 115 years of its service has distributed over 900 million tracts, pamphlets and books. It has been publishing Bunyan's "Pilgrim's Progress" for more than 100 years.

The Quakers have started missionary work in Mexico City. Daniel and Elizabeth Jensen have begun work in that great city.

The Universalist Church of Our Fathers, Brooklyn, N. Y., after 98 years of service has been closed and the property is for sale.

Anniversaries and celebrations of long time service are noted as follows: the First church, Tucson, Ariz., observed the 22nd anniversary of Pastor R. S. Beal. . . . Rev. and Mrs. J. B. Shepherd, of the Ogden Presbyterian church, near Rochester, N. Y., celebrated their golden wedding anniversary. They were joined by seven other couples in that church celebrating their golden anniversaries. . . . Dr. Ferdinand Q. Blanchard and the Euclid Avenue Congregational church, Cleveland, celebrated a 25th anniversary.

Dr. W. B. Riley and the First church, Minneapolis, celebrated the church's 87th anniversary and the 43rd of Dr. Riley's pastorate. . . . Dr. Chellis V. Smith, has been with the Hyde Park church, Boston, for 18 years. . . . Dr. M. N. McCall, the Home Mission Board of the Southern Convention and the churches of Cuba, celebrated Dr. McCall's 35th anniversary as a missionary in Cuba.

Also Gordon College celebrated the 25th anniversary of the presidency of Dr. Nathan R. Wood. . . . The Southern Baptist Seminary is 80 years old. President John R. Sampey has been connected with the institution for more than 40 years. . . . Rev. H. P. Hackney has been pastor of the Central church, Hinton, W. Va., for 25 years. During this time the value of the church property has increased from $5,000 to $100,000. . . . Rev. Chas. H. Pinchbeck has served the First church, Parkersburg, W. Va., for 15 years. Dr. W. L. Darby has resigned as executive secretary of the Washington, D. C. church federation after 18 years of service. . . . Rev. Henry J. Smith of the Petworth Baptist church, Washington, D. C., has resigned after 15 years service.

. And Dr. Harris F. Rall is retiring as professor of systematic theology in the Garrett Biblical Institute, Evanston, Ill., after 25 years service. At the special dinner in his honor Bishop Francis J. McConnell was speaker.

The First Baptist church, Berkeley, Calif., Dr. U. S. Mitchell, pastor, finds value in naming clubs in the church after missionaries. They have the Roger Williams and Ben Armstrong clubs. The Armstrongs are missionaries at Kikongo, Africa.

The Italian Church of the Redeemer Cleveland, rebelled against the appointment of Rev. Vincent Caruso as pastor. The bishop, aided by Cleveland police and Knights of Columbus failed to effect an installation so the bishop pronounced a ban against all the members.

National recognition has been given Rev. Glenn T. Settle, pastor of Gethsemane Baptist church, Cleveland, for his work with the Columbia network in the program "Wings Over Jordan." Rev. Settle was the originator of this program.

In the second annual "Demonstration of Christian Manpower" held in Minneapolis, more than 7,000 men met in the municipal auditorium. Rev. Fred D. Tyner, founder of the meeting, was elected chairman of the committee in charge for next year.

Tennessee Baptists in their convention voted in favor of the Southern Baptist pension system by a large majority. There was strong opposition, based on the fear of overhead control, state intervention and a loss in receipts for mission work.

Roman Catholics claim a gain in membership in Korea and Japan of 12,588 during the past year. The Christian Century reports a Vatican broadcast over its station HVJ, and transcribed by the Columbia system, as claiming that "The Catholic Church has the full and exclusive authority to proclaim and interpret the full message of Christ, the claim to the exclusive mission of preaching absolute values to all men." All other voices cause confusion.

The Second church, Chicago, has called as pastor the Rev. W. Alfred Diman, who has served the Elmhurst First church for more than five years.

Dr. Mark Rich, director of town and country work of the Northern Baptist Home Mission Society was speaker at the New York state council of churches, Kingston, N. Y.

Women workers under the national council of the Episcopal Church must retire at 63, unless the bishop grants permission to continue until 68. The age for men to retire is 68, with permission to continue until 73 in special cases.

In Cincinnati the Ninth Street church has only had two pastors in 50 years. Dr. Harold N. Geistweit is the present pastor. Rev. J. Stanley Mathews has been pastor of the Evanston church for 19 years; Dr. L. J. Powell has been at Norwood for 14 years and Rev. H. C. Gillespie at Madisonville over 12 years, as reported in the Watchman-Examiner.

The International Convention of the Disciples meeting in Richmond, Va., "urged members of local congregations who are employed in munitions industry to seek other employment, and asked churches and church members to dis-

It took four 1½ ton Dodge trucks to take gospel literature and supplies sent by the China Bible House from Haiphong, port on French Indo-China, into the interior of Western China. It took six days to make the journey.

Dr. C. W. Atwater has begun his eighth year with the great First Church, Indianapolis. The church recently accorded Dr. and Mrs. Atwater a fine reception.

The administrative committee of the World Council of Churches has voted "to accept in principle the invitation to hold the first assembly of the World Council in the United States."

Dr. Chester E. Swor, professor of English in Mississippi College, recently made a tour of the south speaking in "the First Baptist churches of Arkadelphia, Ark., Wichita, Kans., Oklahoma City, Waco, Texas, St. Louis and Dallas. In these meetings he reached thousands of students with the gospel message.

The Foreign Mission Board of the Southern Convention is sending four great pastors to China for a preaching mission of three months. None of these men will be any expense to the Board. They are: Dr. W. R. White, First church, Oklahoma City; Dr. J. Howard Williams, First Baptist church, Amarillo, Texas; Dr. John H. Buchanan, South Side Baptist Church, Birmingham; and Dr. Walter Binns, First Baptist church, Roanoke, Va.

The Presbyterian Church in the U. S. (Southern) announces the completion of the raising of $3,000,000 to underwrite pensions for all its ministers and missionaries. There are about 2,500 ministers and 400 missionaries. Minimum pensions will be $50 per month and begin at the age of 65.

Seventy-two Baptist churches in Houston, Texas, have been engaged in a great simultaneous evangelistic campaign.

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WHAT ABOUT LOW INCOME GROUPS, BAPTIST SCHOOLS, LAYMEN AND MISSIONS?

Dr. Jeff D. Ray

SEMINARY HILL, TEXAS; Professor of Homiletics, Southwestern Baptist Theological Seminary,

answers:

In the beginning of the nineteenth century nearly everybody in the south, who was anybody, belonged to the Episcopal Church, if a church member at all. Episcopalians are noble people, but for two reasons they lost faith with the plain masses in the south—

1. The plain people felt, doubtless without just cause, that they were not wanted,

2. The dignified, ornate and very beautiful church ritual and stilted sermons bored them.

Methodists and Baptists on the other hand, with their plain mostly uneducated preachers, making themselves at one with the masses of the people, in three generations had a ten to one larger following in their territory than their noble, dignified contemporaries. One had majored in ornate ritual and dignity in worship appealing for clientelle mainly to the cultured. The other had majored on going after the lost, giving little thought to ritual and set forms of worship.

Those who know tell me that at the present time in the south Methodists and Baptists are losing their former hold on the plain people in country neighborhoods and in certain groups in towns and cities. The plain people are going over to the Four-Square Gospel, the Holiness, the Pentecostal, the Church of God, the Nazarenes, and the Holy Rollers. I think there is just one reason and that is that the Methodists and Baptists have adopted, or are evidently tending toward the policy that cost the Episcopalians their place of numerical preeminence in the south.

I hear much talk among Baptists and Methodists about regaining what they have lost. They will never do it by a spasm of condescending altruism or an academic discussion of the "uncultured" and "underprivileged." They will need something more than a pietistic gesture of condescending to the level of poor people to uplift them. If they would regain their lost ground, let them forget in matters of religion, class distinctions, cultural inequalities and financial disparities. If Baptists and Methodists are satisfied to make their recruits from the so-called middle and upper classes they are on the right track; but if they want to carry out the Jesus program of preaching the gospel to all the world, they will have to come back to the New Testament spirit of "walking hand in hand with the lowly."

Dr. H. J. Maulbetsch

PORTLAND; Optometrist, Member First Baptist Church,

answers:

The low income bracket is composed primarily of two family types. The family which through unavoidable circumstance has slipped from fair income to low income, yet retaining the educational and social background of the past, and the family which for more than one generation has had a low income and who's social outlook has never reached beyond the confines of its income bracket.

The first type are being reached and served to a great extent by our churches today. It is the second class that suffers from neglect. These people cannot feel at home in our major churches, and are ministered to by the church of their own locality or the community center. They feel most at home and can be reached to the best advantage when the majority who surround them are of their own class. This means that the institutions serving such families start with a serious financial handicap, and thus too often they do not meet the physical, social or spiritual need. In a high percentage of cases the pastor of these local churches, called because of his willingness to serve for inadequate pay, is not equipped for the enormous task he must face.

Although this problem and its solution cannot be phrased in a few words these essentials are evident. Our major churches will have to develop an interest looking toward the establishment of Baptist Christian centers in the low income communities. Missionary giving will have to be increased to the point where a helpful financial assistance can be given to the struggling local church, and a strong spiritual program will have to be entered into. One that will satisfy the longing that now is driving so many of these people to the various forms of tabernacle movements.

DR. MAULBETSCH

"ARE BAPTIST COLLEGES VITAL TO OUR LIFE?"

Mattison B. Jones

LOS ANGELES; Attorney, Former President, N. B. C.,

answers:

Are our Baptist colleges necessary to Baptist individual and community life?

The whole question of continuity and continued existence as a denomination calls for an affirmative answer. Without our Baptist colleges a diminishing Baptist leadership and a diminishing quality of Baptist work are inevitable. Although we have a magnificent public system of higher education, nevertheless, investigation reveals that a very large majority of the educated Baptist ministers come from denominational colleges, and principally from our Baptist colleges.

For example, William Jewell College, typical of every Baptist college, has pro-

vided a large number of Baptist ministers and workers.

Another basis for an affirmative answer to this question lies in the challenge to our Baptist young people. The very name Baptist college suggests to Baptist young people that it has been organized and exists for the training of Baptist young people for both professional Christian work and lay leadership. An increasing number of our lay leaders must come out of such institutions. Baptist colleges tell our Baptist membership everywhere that Baptists believe in higher education for their young people.

If our civilization would suddenly shift so that all denominational colleges would go out of the picture, then Baptists, like other denominational groups, will have to find some way to adjust themselves to such a situation. As long as Presbyterians, Methodists, Disciples, Episcopalians, and Lutherans have colleges, Baptists must continue to have colleges if they are to hope to retain educated leadership within the churches and the Christian life of our nation.

If Baptists must have Baptist colleges, Baptists must support them, must find ways of getting funds for them, must encourage their young people to attend them, and must see that they achieve the kind of academic quality which alone will enable them to endure.

If these statements are accepted, the ways and means become merely a problem of finding a proper procedure. When Baptists decide that a church is necessary, they go and build, according to their needs and capacity. When Baptists can get together in a state like California and produce a University of Redlands, Baptists in America, who are ready to cooperate to merge institutions so near that they cannot be adequately supported, will be able to support Baptist colleges.

ARE LAYMEN LOSING INTEREST IN MISSIONS?

Joseph Taylor

ALHAMBRA, CALIF.; Former Missionary to China,

answers:

Since my return from West China to this country in May of 1937, I have been afield in the interest of "Foreign" Missions—and it is on this part of the missionary enterprise that I wish to write.

It is axiomatic, I believe, that one cannot lose that which he never had. Now my observations lead me to believe that the great majority of our laymen never had any interest in foreign mission; for it is next to impossible to generate interest in anything you know nothing about. It is my considered opinion that, to a large extent, the laymen of the churches in the Northern Baptist Convention are almost totally ignorant of the foreign mission movement of our denomination. Unlike the women of our churches, the men, as a rule, are not organized for the study of our foreign fields. In most cases when any of them want to give money for that work, they don't know where to send it. Lots of them cannot give the address of the headquarters of our Board. The Brotherhoods appear to neglect this great section of our denomination, save as once in a while they listen to an invited guest. It is a depressing experience to talk with Mr. Average Baptist about foreign missions. It is, on the other hand, a delight to converse with Mrs. A. B. on the same topic. Perhaps this may account for the comparatively small amount given by Mr. A. B. for the support of this world-wide work. If the family exchequer could be run by his wife I am sure that we should make a very noticeable advance in raising the budget. But, as far as we have come, it is generally the man of the family who controls the money.

If these things be so, we need not look for any marked progress in the raising of the Convention budget. It is first necessary to organize the laymen of the denomination into study groups where they will be willing to study this subject and learn about what is being done to preach the gospel and establish the Kingdom of God in all the world. Had the Christian Church given herself unstintedly to this major task, she might have saved the world from much of the neo-paganism that has spawned in large areas of the earth, and have so strengthened the moral and spiritual elements in our present day civilization that some of the nations might have been saved from the aggression of marauding powers; their women and children might still have played safely in the streets of their cities and towns; their seats of learning and culture might still be crowded with students eager to learn; their scientific institutions might still be carrying on their beneficent research work and their churches might still be publishing the gospel of redemption and training up their children in the nurture and admonition of the Lord. It is high time for the Church of the Living God to repent and bring forth those fruits of the spirit sent forth by the apostle Paul. And the time is long overdue when the laymen of those churches should see to it that they and their whole families should be intelligently interested in foreign missions. Then when their sons and daughters feel their lives should be given to this great service, they could provide the funds necessary to send them on their mission.

May I say that if any of these statements in this letter can be refuted and it can be shown that Mr. Average Baptist is neither ignorant of, nor uninterested in this part of the task of our denomination, I shall be the first to rejoice and take heart of courage in my efforts to arouse interest in the work our Lord left to His church — GO — PREACH — TEACH — HEAL; and lo I am with you unto the end of the world.

NORTHERN BAPTIST WOMEN IN FOREIGN MISSIONS

The first direct call for women's work for women in non-Christian lands came to America in 1834 via England. Then, in 1860 Mrs. Mason, wife of Dr. Francis Mason of Burma, challenged the Baptist women of Boston, Mass., to make it possible for "unprotected females" to establish Christian mission schools and "to carry the Gospel of life and light into heathen homes."

The fullness of the times came in 1871. The Women's Baptist Missionary Society of the East was founded in Boston, Mass., by women of Baptist churches in New England and the Middle Atlantic states. Almost simultaneously the Women's Missionary Society of the West was founded by the Baptist women of Illinois at Chicago. In 1913 these two Societies united under the title of the **Woman's American Baptist Foreign Mission Society.** This union included the Free Baptists who had joined them in 1911.

From the very beginning Northern Baptist women have held to their objective,—to elevate and Christianize the women and children in foreign lands. From four missionaries serving in Burma the work has grown until today 158 women are located at 112 mission stations in China, Japan, Burma, Assam, Bengal-Orissa, South India, the Philippines and the Belgian Congo.

It is an interesting fact that the two Societies, East and West, began their medical work in the Orient almost simultaneously. The Swatow missionaries in South China sent an urgent appeal for a medical missionary. The Boards hesitated because of the great expense involved and the difficulty of finding women physicians willing to serve in distant places. Finally, the need became so apparent that the Boards resolved to attempt the impossible.

WHAT ARE WOMEN DOING?

A Book, "Women At Work" Tells The Story

Are You Interested In the Liquor Problem? Read "An Old Fight in a New Arena"

By MABELLE RAE LE GRAND

If you went to the New York Fair, you must have discovered what women have done. If you did not go or plan to go this year, do not fail to discover a book called "Women at Work," in which you will find this tribute.

"Women are working. Women have worked. Woman shall work till the Earth stills its wheel. Women's work is never done. Women must work. Theirs is the joy of creation. Theirs is the spur of the urger, the light of the Hearthwatcher. Theirs is the pluck of the patient. Theirs is the solace of strength. Theirs too the task of the toiler—blind to the resolute stars.

Women ever must watch for women have learned to wait. Women servers and servants, women pursued by a dream. Women observed and observing. Women the buyers and bought. Women who triumph or fail. Women who sow for the reapers and women who glean for the pot. Women the sellers, the sharers, the seekers, the spenders, the shorn. Women light-spreaders, wick-tenders. Women who work—teaching, typing, painting, cooking, writing, computing, sewing, selling, drawing, tending the ill, advising the strong and the stricken, dairying, directing, inventing, acting, building, dancing, shipping, designing clothes, houses, sheets. Women at looms, retorts, smearing slides, thousands of thousands of women at desks, in shops, at telephone, telegraph and cable wires, in search of the weary, on the trail of a virus, finding a home for a child. Women editing, transcribing, researching, translating, tracing a planet, aground in the Alleghanies, digging in Crete, ranching in Wyoming, farming in Illinois, mining in Nevada, engineering in New Jersey, legislating in Washington, D. C. Women who work as they dream—for the outlawry of war, for dissipation of disease, for understanding among the folk, for a home and a hearth and a larder and the practice of a fair philosophy for their children, for leisure to think, for cooperation to do."

How interested are you in the Liquor Problem? If you are not interested you ought to be, and if you need some valuable help, do send for a 50c paper back book called, "An Old Fight in a New Arena," by Paul C. Carter and Kenneth Cober. It is the most helpful material discovered recently. The book is well designed for a discussion group but is also most valuable for church school classes, young people's programs or for talks and sermons. "The authors have attempted to combine the finding of careful scientific investigation with the idealism of the Christian religion."

* * *

California is always "unusual" as everyone knows, and out of California often come very clear ideas. Here is a new one sent in by Mrs. George Thomas of Alameda, and deserves serious consideration by the women of the Northern Baptist Convention. Mrs. Thomas has had a long and varied experience in woman's work in her local church, in the state organization and as a member of a national board. This proposal comes immediately following the "new day" in Young People's Work in which we are to have a National Council of Baptist Youth, even as we already have a National Council of Baptist Men. Why not a National Council of Baptist Women? Here is her suggested plan—

"The National Council of Baptist Women will be officered by lay women, not paid secretaries, whose duties at the present time demand all of their attention. It should be subsidized by money now used by the Committee on Women's Work, received from the Council on Finance and Promotion, plus a per capita gift from the women of the denomination and will work through either State or Area organizations, set up similarly, and will hold regular meetings to plan for the women's work of the denomination. The Women's Mission Boards should have the same standing in this new organization as any other societies of the denomination.

This Council is to stress all of the work of the denomination through the following departments:

Missions—With a National Chairman of Missions who is the intermediary between Home and Foreign Mission Boards and the women in the churches, making the emphasis on missions in general and not confining it to women's work. This Chairman is to work through a State or Area Chairman of Missions.

Promotion—With a Chairman of Promotion who is the intermediary between the Council on Finance and Promotion and the women in the churches; who will guide in the work of finance and promotion of interest in all of the denominational work, and who will arrange plans for the taking of gift box offerings and special gifts, working through a State or Area Chairman of Promotion.

Devotions—With a Chairman of Devotions who will plan work along spiritual lines, suggesting programs on prayer and emphasizing women's part in evangelism.

Social Service—With a National Chairman who will plan for ALL white cross work, for all missionaries, whether they be under the General or Women's Boards. This National Chairman will work through the State or Area Chairman of Social Service.

Education—With a National Chairman of Education who will be the intermediary between the Christian Council on Education and the women; who will carry to the women of the churches an interest in Bible School work, Temperance, Peace, Civics, Religious and Missionary reading. This National Chairman will work through the State or Area Chairman of Education and will attempt to correlate the education work of the denomination with the women's work.

The National Council of Baptist Women, in my thinking, will have a president, two vice presidents, secretary and treasurer, plus whatever directors will be necessary. The central office should be in the middle west. The two vice presidents should apply themselves to year-book material and program building in the women's societies."

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TRAINING UNIONS GO FORWARD

Secretary J. E. Lambdin Directs Southwide Organization

World Wide Guild Will Have a Birthday: It Is Twenty-Five Years Old

By MARJORIE HALL

"Baptist Young People's Union" now means all Baptists 17 to 24 years of age, and only those, in the South. It is a part of the Baptist Training Union, which also has younger units of organization known as Story Hour, Baptist Junior Union, and Baptist Intermediate Union, and an older departmental unit, the Baptist Adult Union. All these departments make up the Baptist Training Union which meets one hour each Sunday evening before the preaching service.

The new grading became effective January 1 of this year, and after these months of experience Mr. J. E. Lambdin, secretary of the Training Union reports that the young people are now doing much better work.

An expansion campaign was conducted in the First Baptist Church, San Antonio, at the end of February. They increased the number of Training Unions (including everyone from kiddies to adults) from 29 to 50 at that time. Where 619 were enrolled before this expansion, they expect to have more than 1,000 by June 1.

Last month saw the successful Southwide celebration of "Youth Week" April 7 to 14. May 5 to 12 will be set aside as "Christian Home Week." Sunday evening, June 16, is a red letter day for all Southern Baptist youth to look forward to, for that is Youth Night at the Convention in Baltimore, Md.

The Guild Has a Birthday

Twenty-five years old this year! Not us, but the World Wide Guild. To celebrate this Silver Anniversary will be great goings-on in Atlantic City, New Jersey, at the Annual Convention this year, May 18 and 19.

A special feature of this 2-day Guild Convention will be a tea in honor of Alma J. Noble, who was national executive secretary of the WWG from its founding until 1938.

Founded 25 years ago, the Guild now numbers 38,000 members, in 3,000 chapters, in 2,000 churches throughout the territory and mission fields of the Northern Baptist Convention.—38,000 members who "remembering the words of Christ, 'I am the Light of the world' and 'Ye are the light of the world', gratefully pledge themselves to give money, time and prayers" to the spread of His Light.

May-Time Play-Time

May is the month of fancy party tables! Installation dinners, Mothers' Day banquets, Spring luncheons—soon they'll be blossoming like May-apples all over the land!

Decorations are no problem in May, with spring flowers so abundant and so many flower ideas easy to work out in pretty pastel crepe paper. You won't forget May poles and May baskets, too. But suppose you're looking for "something different".

Try pipe-cleaner figures, made inexpensively of that fuzzy white wire. With a little imagination you will create humorous men, children or animals in antic poses down your banquet table, or even a big centerpiece of 2 or 3 figures. You may develop a flair for clothing and coloring them and painting faces, and you'll make recognizable caricatures of people in your own group.

Tin cans have inexhaustible possibilities they were never made for. Try running the can opener down the sides and turning back the tin like flower petals for a vase. Different size cans fastened together and painted make a modernistic flower holder. One banquet committee made a tiny rock garden—bubbling brook and all—out of a tin can, artificial flowers, and sand. And dish gardens, oh we need another page.

And candles. They're not particularly May-ish, but they're very banquet-ish, VERY! If you can afford them, there's nothing more partified than the new, long-burning, dripless candles made like waterlilies to float in basins on the table, or like hyacinths, roses, trees, ducks, apples, corn, and people!

If you can't afford them, you can still have fancy candles, even for nothing. Here's a way to use up all the old stubs left from other parties. Take an empty oatmeal box, round. Put a candle in the middle or melt out a wick and hold it there. Melt down an old candle, say blue, and pour it in the bottom. Let it cool and harden (this is important.) Next melt and pour in a pink or yellow one. Let it harden. And so on to the top of the box. It takes time,—but wait 'til you peel off the cardboard and see the fine, fat, layer-cake candle you've made!

Off the Record

Arresting to the thought of the person intent on building up the varied phases of youth work in the church are recommendations that came—off the record—out of the Denison conference. On the record, all that the conference did was propose a new national organization, leaving the individual church—as we Baptists prefer—to suit itself.

Not included in the printed report are two specific plans for churches.

A. Correlation. Suppose your various ages of BYPU or Training Union, the missionary-emphasis young people's units, and the young people's department of the Church School each sends a representative to a Young People's Board in your church, together to plan a program, settle a calendar, cooperate in every way.

B. Unification. Opposed to the plan of correlating different organizations, in this system these organizations do not exist. There is simply THE FELLOWSHIP—with that name or some other. IT has Sunday morning meetings, Sunday evening meetings, and during-the-week meetings. Supposedly IT has ONE set of officers, with its varied activities under the care of standing committees.

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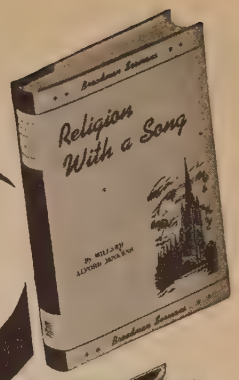
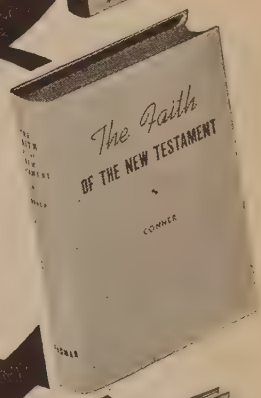


RELIGION WITH A SONG — $1.00

by Millard Alford Jenkens

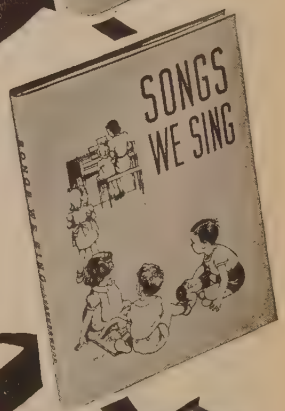
Using some of the "songs" of the Old and New Testaments, the author demonstrates that our religion is indeed "a singing religion." With conditions in our world bringing unusually heavy burdens upon great multitudes of people such a series of messages will meet a real need. The interpretation of the Scripture is clear and deeply spiritual. The illustrations are real "windows" to the truth.



THE FAITH OF THE NEW TESTAMENT — $2.50

by W. T. Conner

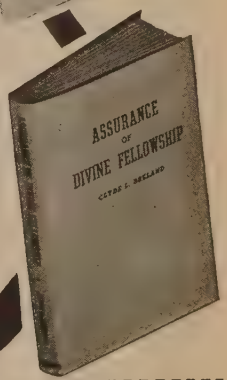
This is no dry-as-dust outline of Christian Doctrine. Dr. Conner possesses the gift of analysis, and each division of the book is fully and clearly analyzed. While the purpose of the book is to set forth the faith of the New Testament, it will also be used as an introduction to the books of the New Testament, and as a commentary as well. A source book in the study of the life of Christ.



SONGS WE SING — $1.25

Compiled by Mattie C. Leatherwood

". . . this is really a child's song book. The music sings. The words have a rhythm that will delight the heart of the young child. The illustrations by Marjorie Morris are as charming as the songs which Miss Leatherwood has compiled, and, in many cases, written. If I could have but one book for use with young children in Sunday school, I would choose this one." 63 pages, 92 songs, beautifully bound and illustrated.



THE ASSURANCE OF DIVINE FELLOWSHIP — $1.50

by Clyde L. Breland

A scholarly, yet simple narrative exposition of the First Epistle of John. John declares that his purpose is that the believer may know that he has eternal life. John fought many seductive isms in his day—heresies that persist to this day. John still has the answer. That answer is Jesus, the Christ. The book, pre-eminently Christ-honoring, sets forth in order the things most certainly believed among us.

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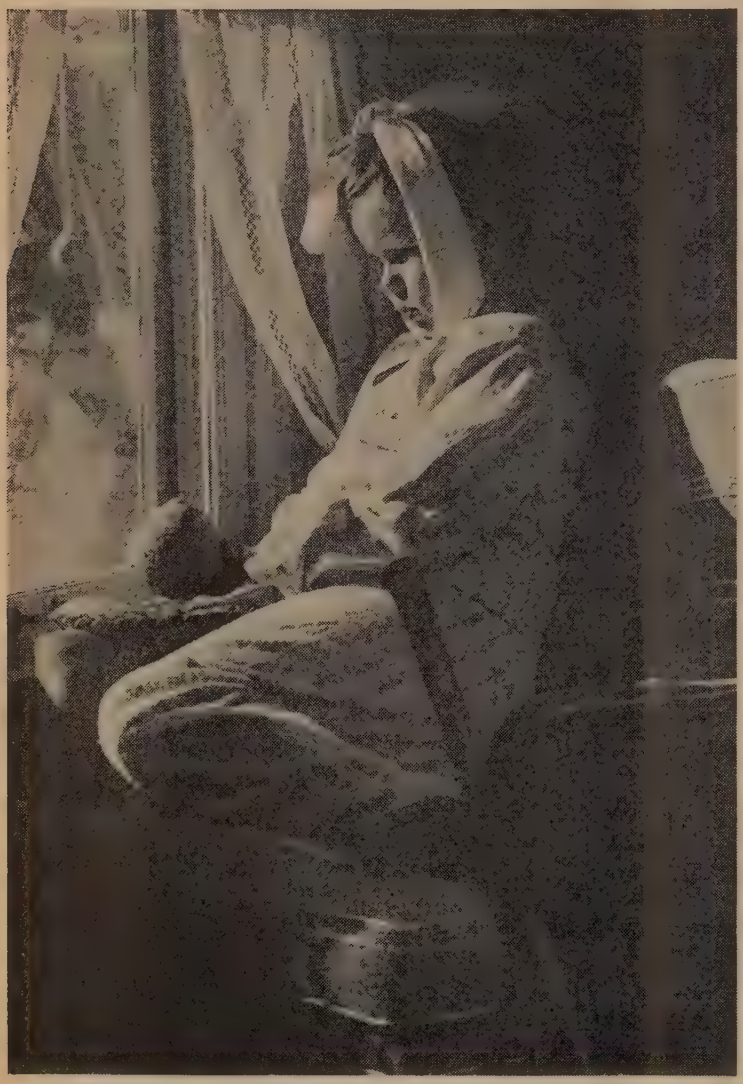

Membership in the national correspondence club may be obtained by sending your name, age, address, list of hobbies to Gloria Young.

The initial membership fee is 50c which entitles the club member to the name of one or more Pen Pals, and the UNITED STATES BAPTIST for a period of six months. If your parents are already subscribers just send your name and address, and a 3 cent postage stamp.

Benefits derived from club membership are: wholesome correspondence with other young Christians throughout the United States; the fun of keeping up with **Jolly Comrades** in this magazine; the establishment of life time friendships through the exchanged letters. Why not organize a **Jolly Comrades Club** among your friends?

MORE ABOUT THE CLUB

Wouldn't it be fun to write letters, send pictures, exchange hobbies with a boy or a girl in some distant part of the United States? Perhaps visit that new found friend some day? Even discuss college plans later?

How would YOU like a Colorado, Texas, New York, Oregon, Alabama friend to write to? Just send your name, age, address, list of hobbies, and 50c and you will not only become a member and a Pen Pal but you will receive the **United States Baptist** for six months so that you can keep up with the stories and contests in **Jolly Comrades.** There'll be good times and to spare!

Just such fun is being proposed for all of the young people, little and big, who read **Jolly Comrades.** A national correspondence club, called the Jolly Comrades, is being organized, and when you become a member you will receive the name of some other club member who lives in another state perhaps, and then the fun begins! Letters fly back and forth, pictures are sent, and a real friendship is cemented that will last through the years.

Come on now — don't wait — join the National Jolly Comrades Club Today.

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CHICAGO, ILLINOIS **2216 West 109th Street**

Jolly Comrades . . . By Gloria Young . . .

LOST — ONE SNAKESKIN PURSE

Ted was actually trembling as he crept back to the secret cave. How could he ever tell Jack, and Ben, and Bob that he had lost all of their money? Now they would have no lunch, and they could not buy nails to finish their new Tarzan platform that they had started this morning. He tried to think up a good excuse to give them for this seeming carelessness, but instead he just choked. He pushed the bushes together behind him so that no spy could find his tracks to the secret camp.

"Oh, boy, am I hungry?" yelled Bob, as Ted came into view.

"On with the lunch, boy. I'm starving!" called Jack, almost in the same breath.

"Why, what's the matter, Ted? You look funny and—where is the sack?" asked Ben.

"T-there must have been a hole in my pocket. I lost the money. I ordered the hamburgers but when I put my hand in my pocket for the money, it was gone," explained Ted.

"Lost the money?" cried Jack. "Why, you couldn't have. You put it in a purse."

"He lost our lunch money. I thought you were too little to be taken into our secret camp. Can't even keep money in a purse. He's a baby."

The boys were hungry. They were not very kind to Ted.

"Baby! Baby! Baby," they yelled. "Go get the baby a bottle! Run on home to mamma. We can't use babies in this camp."

They took Ted by the arm and pushed him through the bushes in the direction toward his home. Ted put his fingers to his ears and with his eyes blinded with tears, he stumbled down the path. "I hope your big brothers find your old secret camp, and take away the tools," he stopped to call before he got out of sight.

Nevertheless he carefully hid his tracks as he left. For in spite of his last taunting remark, the camp was very dear to his boyish heart. One of the boys had received a new tool box for a present, and someone had suggested building a regular Tarzan abode in the low-hanging trees. My, how hard they had worked on it! And how he had tried to merit a place in the secret organization. He was the youngest of the four, and had run errands, carried water, and done every small thing the boys had suggested. Then they had trusted him with all their lunch money. How proud he had been that such an honor had come to him. He was even asked to buy the nails for the two chairs and the table that they were going to build that afternoon. But now it was lost!

Suddenly he heard the breaking of a branch. He stopped dead in his tracks, Who was trying to find the secret camp? He must protect it even though he were not a member of the secret club any longer.

"Who is that?" he called. But no sound came.

"I hear you. Who is that? I want to know who it is?"

"Well, it's us," said a big tousled-headed boy, whom Ted recognized as Kay Don Jones, leader of a few neighbor boys who delighted in tearing up everything that younger boys started.

"What do you want?" asked Ted.

"We have heard about the secret camp, and we are coming to see if it is any good. Tell us where it is."

"I won't do it," answered Ted. "It is ours, and is none of your business."

"Oh, yes, you will. Fellows, come on, let's tickle him until he tells."

Ted ran, but the four made short work of catching him. They began to tickle him under the arms until he fell to the ground. All four tickled him until he felt he would die if they did not stop.

"Tell us! Tell us!" they taunted. "Tell us and we will let you go. Tell us which way to go and we will let you up."

"All right! Stop! Stop!" cried poor Ted almost exhausted.

"Hurry up, and tell us," demanded Kay Don.

"Let me get my breath first", gasped Ted, edging away from them. Like a shot out of a gun he began to run as fast as he could.

"Here, you, come back here—you little story teller! You said you would tell us where they are."

"I didn't. I said that I would tell you which way to go—and that way is just as far from the secret camp as I can take you."

"Why you ltitle rat! We'll catch you and make you pay for this!"

Ted didn't know just where he was going but he was surely on his way. He knew that four boys could catch him very easily and if he were going to outwit them, he would have to do something quick.

Suddenly a little stream came into view. Without knowing why, Ted darted for it, and as he reached the bank he saw a frail plank stretched across. He ran lightly over it. But when Kay Don tried the same route, he fell through to the water below.

"Wade through," Kay Don yelled. "He can't go far. We'll catch him yet."

But the delay gave Ted a chance to gain ground. He ran up the hill, and at the top he remembered a little cave where he had played until the boys told him it was "rattlesnake headquarters." He had not been back since. Now he darted swiftly to it, and groping his way in, he crept as far from the opening as he could.

"Surely not in rattlesnake headquarters," cried one of the boys. "I wouldn't go in there for a thousand dollars."

That remark made the flesh creep on the back of Ted's neck. What if there were rattlesnakes? He looked, and sure enough right in the center of the opening of the cave he saw a queer object!

Kay Don was at the opening, ready to stretch in his arm for Ted, when one of the boys screamed in alarm. "Look out" he cried.

"What's the matter? What's wrong?" Then he saw it. A flat ugly thing, with dull eyes. Was it a dead snake, or did they see it move? Suddenly a loud rattle

Next page

THOUGHT FOR THE MONTH

God is never in a hurry when molding lives for great service.

WAIT

SYBIL LEONARD ARMES

Who sees the beauty of a single star
Must wait for night to spread her gems afar,
Who sniffs the fragrance of an early rose
Must wait for spring to melt the winter snows,
Who plants a seed beneath the sun and rain,
Must wait for earth to yield the golden grain,
The deepest joys in life often come late,
Who claims them as his own, must learn to wait.

The Colgate-Rochester Divinity School

All delegates to the Northern Baptist Convention this year will want to hear the student choir on May 24th at Atlantic City as a definite part of the day's convention program. Professor G. A. Lehman will be conductor. The singing is veritable worship, for all music directed by this leader is deeply devotional in character and aim.

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JOLLY COMRADES

Continued from page 25

sounded. The boy shrieked and jumped back, and started running down the hill.

"Help me find something to fight it with," he cried as he ran. "The biggest rattlesnake I ever saw in all my life."

When they had gone over the ridge and there was a moment's quiet, Ted crawled back to the entrance of the cave and picked up the object. He held it in his hand. It was not a rattlesnake, but his own snakeskin purse with the money for the hamburgers safely inside.

Losing no time he started back to the secret camp. He kept behind the bushes, and picked his way from rock to rock so as to leave no footprints. He could hear Kay Dòn and his boys running back up to the cave and could hear their exclamations of surprise when the snake was gone. One was even anxious about Ted's welfare. But they had begun to look for the rattlesnake and he felt reasonably sure that they would not immediately follow him.

As he approached the camp he heard Jack say: "I am sorry I spoke to Ted as I did. After all, he has been a very valuable member of our secret club. I wish he could come back."

"Yes," agreed Bob. "I guess he couldn't help losing the money. When we go home for lunch, let's go by his house and ask him to come back this afternoon."

Just then Ted appeared through the bushes. Everyone of the boys gave him a glad welcome.

"I found the money, fellows!" Ted held it up to show them. "I know now how it must have happened."

The snakeskin purse must have lodged in his knickers at the knee after slipping through a hole in his pocket, and when he slid into the cave, it fell out of the leg of the knickers. He explained it to them, and ended by saying, "Come on, fellows, let's hurry and get those hamburgers. I'll bet old Jake is still saving them for us!"

Why Belong to the Church?

I ought to belong to the church because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.—Ex.

READ—

"Godless Days Are Here Again"

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that there are Baptists in the war-torn parts of Europe who are going through immense sufferings. A Baptist minister writes us: "Please help us; we are in deep need. Our home and everything that we had, was burnt in the war. My wife and children escaped to the Orphanage outside Warsaw. It has become a place of refuge for Evangelists and Christians from Soviet Poland. But we have no means for living. Only body and soul and faith in God are left. Help us urgently!"

Shall we let their faith down? Will you rather show them that Baptists in America love the suffering brethren of Poland? **We are able to send money and food parcels to Poland.** Will you join us in this work of love? Send all gifts—even the smallest is acceptable—to:

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Book Month

By

Erdmann Smith, A.M., LL.D.

Minister of Austin Baptist Church Chicago

All correspondence about books and all books for review should be sent to Dr. Smith, 5354 Ferdinand Street, Chicago.

BOOK OF THE MONTH

Protestantism's Challenge. By Conrad Henry Moehlman. Harper and Brothers. 1939. Pp. 286. $2.50.

When one reads this very scholarly and significant book he thinks of McGlothlin's book on the Baptist confessions of faith, showing their evolution and how the changes were varied on different emphases. Dr. Moehlman is James B. Colgate Professor of the History of Christianity in the Colgate-Rochester Divinity School.

The "Contents" give us the following main topics of the book: The Emergence of Protestantism's Challenge, The Inherited Protestant Faith, History and the Fundamental Creeds, The 'Myth' of Apostolic Succession, The Church According to the New Testament, The Earliest Christians and the Sacraments, The Jesus of the New Testament, The Refutation of Matthew 27:25 and John 19:15, The Earliest Story of the Cross, What Now Protestantism?

How does one account for the cleavages in Protestantism? That is, how did they actually come to be? What has retarded so regrettably the development of genuine Christian fellowship among Protestants? How does one explain his doctrinal positions? How disillusioned some would be were they to realize that the doctrinal statements they get hot over have the history and origin disclosed in this book. How surprised, perhaps, they would be to realize that they are repeating threadworn statements that long since have been disproven! Are Protestant churches at all serious in regard to acceptance of the New Testament teachings for practice and actual living? What of importance has been discovered with respect to the New Testament? How did the New Testament come to us as our basic book?

Surely when one studies such a thoroughly, verified, documented book as this he will be stabbed awake to the significance of the issues before Protestants now. Surely to one will do something to keep his thinking from being merely a delta accumulated from the streams of the past, containing false and true, and will at least try seriously to envision the challenge to Protestantism and then have a part in implementing through organization and action a plan to accept and handle that challenge.

I wish that every Baptist minister in the United States would carefully study, not merely glance over or skim through or fly over this book, but mine truths that are vitally important both historically and for present and future action.

In the last chapter, What Now Protestanism?, Dr. Moehlman shows what Jesus said about God, about the splendor of man, about the better community, about the good life.

Exceptional material for study, for determining new course of action, for a series of sermons or Christian studies, for an understanding of why we behave as Protestants as we do.

Increasing Church School Attendance. By Albert H. Gage. Zondervan. 1939. Pp. 150. $1.00.

Albert Gage is pastor of the Mount Lebanon Baptist Church of Pittsburgh, Pa.

Dr. Gage is one of those spiritually minded, intellectually honest, objectively experimental men whose words are based upon successful practice and tests in the laboratory of experience. This is just such a book one expects from such an author.

He gives us ten chapters: Building the Church through the School, Discovering the Leaks and Stopping Them, Finding the Weak Places and Strengthening Them, A Definite Campaign for Increasing Attendance, Improving the School so as To Hold the Increased Attendance, Winning for Christ, Building the School into the Church, The Larger Outlook of the School, Building for Tomorrow, and How It Works. His first sentence in chapter 1 is "I am interested in my church school because I have discovered that I can build my church quicker and better through the church school than in any other way." Further he says, "Any school can increase its attendance if it really desires a bigger school."

The book is planned as a study book, a series of questions being given at the close of each chapter. Six blank pages are provided at the back of the book for notes.

I think so much of this book that I have decided to make it basic for a series of conferences in my workers' meetings. Ministers and superintendents and principals, get this book now. It is surely one of YOUR **Must** books.

The Message of Jesus Christ. By Martin Dibelius. Translated by Frederick C. Grant. Scribners. 1939. Pp. 192. $2.00.

Dr. Martin Dibelius, "who holds the famous New Testament Chair in Heidelberg University, is internationally recognized as a leading authority in the field of the New Testament." "In the present volume it is Dr. Dibelius' purpose to set forth the original material—the Gospel before the Gospels—restored and translated. Here is the simplest record of Jesus' words and works, His teachings and healings, His sayings and parables, and the reports of His 'mighty works'. The Gospels were written more than a generation or two after the Crucifixion. In the interval stories about Him and sayings from His lips were circulated orally and in writing.

Stewardship Applied In Missions. By J. B. Lawrence, Home Mission Board of the Southern Baptist Convention, Atlanta. 1940. Pp. 128.

This is one of the best teacher-training text books on the subject. It is, of course, just as good for the general reader seriously interested in either stewardship or missions. The five main divisions are Stewardship and Missions, The Larger Stewardship, The Stewardship of Christian Experience, Stewardship and the Kingdom, and Missions and the Divine Plan of Support. Excellently organized. Each chapter is outlined in detail and at its close one finds a list of Questions for Review. Good.

The Carpenter at Prayer. By Charles W. Briggs. Fortuny's. 1940. Pp. 157 $2.00.

This book is its own evidence of careful scholarship, wide reading, discriminating thinking, illuminating insights with respect to the Lord's Prayer, or as many prefer to say The Pattern Prayer.

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DEATHS

Death is no respector of persons and we record the work of his hands, remembering that no one of us knows when our call will come. Dr. H. R. MacMillan, 68, pastor First church, Bradford, Pa., for the past 12 years. . . . Howard A. Thompson, 85, for 63 years member of the Portland Street church, Haverhill, Mass., 38 years a deacon and 40 years teacher of a Sunday school class. . . . Mrs. Arthur W. Littrell, Warsaw, Ind., wife of Pastor A. W. Littrell. . . . Dr. Emilie Bretthauer, for many years medical missionary at Suifu, W. China, one of our great missionaries. . . . Rev. Geo. A. Beers, 75, Pulteney, N. Y., pastor for many years in Ohio and other states. . . . Selma Lagerlof, 81, Sweden, first woman to win the Nobel prize in literature. . . . Samuel Untermyer, 82, Palm Springs, Calif., noted attorney. . . . Rev. Hazen A. Calhoun, 73, Putnam, Conn., pastor in Vt., Conn., N. H. and Mass. . . . Rev. C. M. Butter, Scranton, Pa., 35 years pastor of Free Baptist and Baptist churches in N. Y. and Pennsylvania, 22 years pastor of the Free Baptist church at Thompson, Pa. . . . Dr. H. M. B. Jones, 10 years pastor of the Second Baptist church, Washington, Pa. . . .

Also Rev. Chas. W. Jarvis, 73, Ransonville, N. Y. . . . Rev. A. H. Bickell, 65, Seattle, Wash., retired pastor of Bethany church. . . . Dr. J. D. Sandefer, 72, Abilene, Tex., president of Hardin-Simmons University for 31 years and leading educator in Texas for 45 years. . . . Rev. Nephtali Rudnitsky, Stockholm, great Jewish Christian minister included in recognized list of German pastors. . . . Mrs. Nellie Brink, Los Angeles, widow of Dr. Gilbert N. Brink. . . .

Also Rev. Robert W. King, 80, Santa Cruz, Calif., who served in the western states for more than 50 years. . . . Dr. G. D. Josif, secretary of Burma Mission, educational director of the Mission and superintendent Cushing High School in Rangoon. . . . Monsignor William F. O'Ryan, for 50 years a Catholic leader in Denver and one of the founders of the first community chest in America. . . . Dr. F. A. Bowers, Richmond Hill, N. Y., formerly secretary of the General Council of the Lutheran Church. . . . Dr. Dwight Edwards Marvin, Summit, N. Y., retired Presbyterian minister and author of 50 books. . . . Dr. John Buchan, Oxford, England, author of "Scholar Gypsies," "The Thirty-nine Steps," and "Adventurous Spirit of the North" from which is taken:

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Also as reported in the Christian Index Georgia, Rev. J. T. Beale, Northport, la.; Rev. C. A. McIntyre, Bethany, Mo.; Rev. W. R. Earp, Collin County, Tex.; Rev. T. A. Liles, Charlottesville, Va.; Rev. T. O. Wold, Everett, Wash.; Rev. Chas. O. Cook, Hernando, Miss.; Rev. H. L. Walton, West Hampton, W. Va.; Rev. R. D. Carroll, Hudson, N. C.; Rev. James M. Anderson, Daytona Beach, Fla.; Rev. Ed S. Barnes, Troy, Ala.; Rev. G. C. Morse, Bennettsville, S. C.; Rev. H. C. Peelman, Jacksonville, Fla.; Rev. H. P. Pinkey, Mill Springs, N. C.; Rev. N. L. Wright, Alexander, N. C.; Rev. W. J. Vickery, Decatur, Ala., Rev. J. D. Holland, Mt. Pleasant, Texas.

JAPAN FEATURED BY S. B. C. FOREIGN MISSION BOARD

The annual report of the Foreign Mission Board concerning its work around the world is being published under the title **His Triumphant Procession** and will be distributed during the meeting in Baltimore. As suggested by the title, these reports from the far-flung corners of the earth bring words of encouragement, progress, and faith in spite of war, persecution, famine, and flood.

The Foreign Mission Board will feature the Baltimore meeting in the pre-convention issue of its magazine, **The Commission.** In addition to the regular missionary features, articles and pictures, there will be pictures and information about the city of Baltimore, and articles and pictures of interesting persons who will have a share in this great meeting.

As Japan is the major in mission study for 1940, the foreign mission exhibit will feature this country. The five new books on Japan are expected to be on sale at the convention.

Although Japan will be stressed, all other countries where Southern Baptists have worked will be represented in the exhibit, and missionaries from the several fields will be present to explain the articles being shown and to give information to those who seek it.

Southern Baptists are looking forward hopefully and prayerfully to this significant meeting in Baltimore at this time of crisis around the world.

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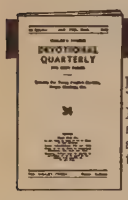

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The Sin of Worry

Worry is the plague of our modern life, for we are indeed an anxious and careworn generation. The speed and high-pressure of living take a heavy toll. Emotional states of mind producing tension and fatigue strongly influence the delicate mechanisms of the body. They are followed by actual chemical changes in the glands, nerves, and blood, and these changes are definitely toxic. Thus a chronic anxiety is hardly more than a slow process of physical poisoning. It is difficult for the body to fight the invasions of infection in such a condition, so worry can indirectly be the cause of many organic diseases. Worry is a sin, an awful sin.

Jesus gives the cure for worry as faith in God. This involves an immediate change in outlook. It means we should no longer live for the things which can be destroyed by moth and rust or stolen by thieves, but we should commit ourselves in faith to God and live for his kingdom. Living for the petty and material things of the world brings to us the world's worries.

—A. J. Dickinson.

Two Important Books

The Bible and the pocketbook should go hand in hand. The main business and the paramount privilege of every Christian steward is to use his pocketbook in carrying the Bible to every land, making disciples of all nations preaching the gospel to every creature. This is the safest, the most far-reaching the most enduring investment one can possibly make. The primary purpose of money is to honor him who gave us the ability to get wealth, to carry out his purposes and plans for the redemption of a lost world.

How to Fail

Be indifferent. Praise no one. Repeat rumors. Ridicule others. Break promises. Refuse to learn. Travel the ruts. Evade responsibility. Be a chronic grouch. Always have an excuse. Do as little as possible. Give your temper full play. Blame your errors on others.

—Exchange.

Good to Struggle

It is good to battle, to suffer, to be thrown overboard and left to save ourselves. What we lose in comfort we gain in energy, and energy is the most precious of man's weapons.

—Charles Wagner.

Important Letter

Dear Treasurer:

I know I ought to make a will. Don't think I am wealthy, for I am not. Nevertheless I ought to arrange for the care of that which I have, when I go home.

I have been thinking lately how I should rejoice in living on, through a gift to the Woman's American Baptist Home Mission Society. Can you send me material explaining how I can make such a will?

I thank God that he has made me a steward of means to help in his service.

Sincerely yours,

Note: Send the above letter with your name and address to

Mrs. J. Willard McCrossen, *Treasurer*
Woman's American Baptist Home Mission Society
152 Madison Avenue New York, N. Y.

Were There Too Many Quail?

YOU can have $1,000 if you will prove that there is any scientific mistake in the Bible. This offer was made to the public last October by the Research Science ureau, Incorporated. The offer still holds good. The resident of the Research Science Bureau is Harry Rimmer, c.D., D.D., and when the offer was published as an adversement in the New York *Herald Tribune,* within two days r. Rimmer received a personal letter setting forth certain lleged errors in the Bible. Forty-eight hours later the riter of the letter brought suit against Dr. Rimmer for e $1,000 which had not been paid.

In due time this lawsuit against the Bible was tried in ourt. The plaintiff was William Floyd, publisher of a agazine called the *Arbitrator.* He said he had furnished 1 inaccuracies to be found in the Bible, and that Dr. immer had refused payment.

Not since the famous lawsuit on evolution, in Dayton, ennessee ("Monkeytown"), when the opposing counsel ere William Jennings Bryan and Clarence Darrow, has a egal case centering in the Bible had such wide publicity or so stirred the whole nation. News reports were sent out by the Associated Press, and were published and discussed in the vast chain of newspapers subscribing to that service and in other news weeklies; the story was on radio chains also; and the Bible received more advertising of one kind and another than could have been bought with money.

The major contention of the plaintiff was that, according to the Bible, God sent too many quail for the people of Israel to handle, and that the record in Exodus 16 and Numbers 11 was a scientific fallacy. It will be remembered that Scripture tells us of the murmuring of Israel in the wilderness against God, complaining that they had no flesh to eat. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails."

Still another contention of the plaintiff was that, in one

Did Noah Take 2 Animals, or 7?

ccount in Genesis, Noah was directed of God to bring into he ark two of every sort of animals, and in another place was told to take seven.

After several weeks of legal skirmishing, the case came o trial. James Bennet of New York, the eminent lawyer who, like William Jennings Bryan, is a staunch Fundamentalist, defended Dr. Rimmer and the Research Science Bureau and the Bible in this now famous suit. The court proceedings were interesting! Some humorous incidents occurred during the trial, as when the judge told the vice-president of the American Association for the Advancement of Atheism not to let his ego run away with him! Mr. Bennet's wit is inimitable, as his friends well know, and his brilliant intellect and life-time study of the Bible came effectively into play.

On February 16, 1940, the Municipal Court Justice before whom the case was tried dismissed the suit on the ground that a prima facie case had not been established. This result was a complete victory for the defendants, and, as Dr. Rimmer puts it, "The Bible emerged from this unique trial with shining glory undimmed by the venomous attacks of unbelief."

Dr. Rimmer has had hundreds of personal letters from Christian people about this case, some of whom were deeply concerned; and some nine different magazines, secular as well as religious, have asked him for the story. But when the Editor of THE SUNDAY SCHOOL TIMES wired him for it, he decided to give the story to the public through this periodical exclusively, mentioning as reasons for so doing that the story of the trial should be valuable material for Christian people to use in apologetics, or defense of the faith, and the fact that the TIMES reaches such an enormous Christian constituency throughout the world.

Dr. Rimmer writes the Editor that he will "give to the

Latest Lawsuit Against the Bible

readers of this noted publication a full and complete account of the trial and its results; and, in so doing, I am sure that many will find comfort as well as enjoyment as we see once again that the Word of God standeth steadfast and sure."

Dr. Rimmer is well known for his brilliant lectures and writings in the field of science and the Bible, in which he has massed convincing scientific material showing beyond denial the truthfulness of the entire Bible as the inspired and inerrant Word of God. The story of the lawsuit is unique as a narrative of present-day attack against God and the divine vindication of the Scriptures. It will appear in six or more articles in THE SUNDAY SCHOOL TIMES beginning in a May issue, and it offers a priceless opportunity to both believers and unbelievers, to pastors, laymen, Sunday school workers, college and university students and professors, in its true account of both sides of the famous lawsuit. The accompanying coupon, promptly mailed, will insure the receipt of the entire series — even if it runs beyond the half-dozen articles now planned, as it may.

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AMONG THE INDIANS

By MARK RICH

Only recently I spent a week among the Indian churches of Western Oklahoma Baptist Indian Association. Anyone interested in people and a Christian program, will cherish an experience among these older Americans whose native language and culture is so different from our own.

A first impression is of the magnitude of the work. It is the largest single field for Indian work carried on by Northern Baptists. Seven full-time missionaries are employed. These are: Rev. Jesse L. Brandon, Rev. T. J. Davis, Rev. H. F. Gilbert, Rev. Perry L. Jackson, Rev. Harry H. Treat, and Rev. Frank R. Venable. Our field now awaits the appointment of a pastor. The missionaries are assisted by two part-time native workers and numerous consecrated laymen who give long hours of voluntary service.

There are fifteen churches including the student church at Bacone College and the Post Oak Mennonite Church which is cooperating in the Western Oklahoma Baptist Indian Association. The total membership is over 2,000. The Indians belong principally to eight tribes: Wichita, Caddo, Delaware, Commanche, Kiowa, Apache, Arapahoe and Cheyenne. It was a privilege to visit each of these churches excepting the Elk Creek Church. Several impressions stay by me.

They Are Hard Workers

The missionaries for the most are hard workers. Preaching among the Indians must of necessity be more simple and elemental than among most white groups, but there is ample opportunity for it. One pastor reports that he preached over 159 sermons during the year and conducted 73 prayer meetings. In addition he made 401 calls and carried on the other activities of two churches and taught Sunday School classes in the boarding school. The missionary's wife too carries a heavy load of teaching, directing sewing classes and counselling. She is indispensable to the ongoing of the work.

These Indian churches are rural churches. Almost without exception they are located in the open country. Saddle Mountain is on a side hill far from a town; Rainy Mountain, contrary to the implication of the name, is out in the level spaces; Swapping-

By contrast, two Indian women as yet untouched by the gospel.

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ack Chapel is tucked in a grove of rees and reached over dirt roads; and Deyo lies among large farms, far from tores and shops. Occasional sweep-ng Oklahoma dust storms are further inpleasant reminders of the nearness of these churches to the soil.

The all-day Sunday meeting, with a basket dinner sandwiched between the norning preaching service and the af-ernoon B. Y. P. U., and Sunday School, is a reminder of old times among American rural churches. The prayer meeting, prolonged far beyond he one hour time limit of urban churches, gives indication of a more eisurely rural tempo.

A Great Change

A few of the first generation Chris-tians still live and the memories of oth-ers, now departed, are cherished. For these the acceptance of Christianity made a great change. For early chiefs it meant washing blood from their hands. Faces once expressive of hate and bitterness, became noble. It meant giving up polygamy and Indian or common-law marriage, native gods and sometimes peyote. It meant for others leaving the blanket, cutting of hair and taking on white man's ways. The "Jesus road" has been a hard road, but many walk it with firm step and are always ready to give a testimony to the joy they have found in the way.

IT STANDS THE ACID TEST

REV. MANFRED MANRODT, Th.M.
Pastor Evangelical Lutheran Church
Editor Friedens Messenger
Baltimore, Md.

For five years our church has published a parish paper, and today we can say as a matter of experience and without qualification that it has proven the most effective single factor in the upbuilding of our congregation.

May I specifically cite one problem, which we confronted years ago. Our church had been severely on the decline, with the members losing hope and courage, with divisions into cliques, and rumors and gossip undermining the good-will of all.

With a parish paper organized we possessed the proper instrument to meet this situation. In every month's issue we clearly stated our policies, the financial status of the church, etc. Every time any sort of rumor was detected we published articles, (never in direct opposition or reference to the particular rumor), which plainly stated the facts about our work. It goes without saying that no discouraging notion could get much of a foothold in the face of definite information put in black and white before every member or friend of the congregation.

The final evidence came a little better than a year ago. In the past we needed a number of important improvements, and had to wearily fight them through. This was before publishing our Messenger. Finally we were compelled to face the most far-reaching improvement of all, namely, a new pipeorgan, which also involved some building operations.

We have no person of wealth in our congregation and quite a few are outright poor. A similar venture, at one-fourth the cost, would have proven an insurmountable difficulty several years. Now, with the help of our parish paper, we put this one across with the undivided good-will and enthusiasm of our whole congregation! And in record time, too! Our congregation passed a resolution to consider the project as such, making it subject to voluntary contributions. We published this fact in our faithful parish visitor, our Friedens Messenger. The next issue carried further explanations of the situation. The Church Council sent a committee around to ask people how they felt toward the proposition. They found everybody informed and ready to subscribe! Within less than six months after the first resolution, the extension to the church was built and the new organ dedicated. Every dollar was subscribed for.

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Nothing to Fear

This story is reported by a missionary:

We were on our way to the place of prayer. The siren of the city sounded, and we knew that the dreaded Japanese bombing planes were coming. People were surging out of the city trying to get out of the path of danger. Our little group of Christians went on their way to the place of prayer. A lad, watching the turbulent scene, his face white, looked up to his father and said with trembling lips, "If the planes come, if the piercing eggs fall, we will be killed, won't we?"

The father, a Christian on his way to prayer, said, "If the planes come and the piercing eggs fall on us, then your sister and your brother will wake up with you and me to be with the Lord Jesus where there are no dreaded planes. There is nothing to fear in this, is there?"

Saving America to Save the World, by Dr. Roland Q. Leavell. Published by Fleming H. Revell & Company. Price, $1.00. I have read with great interest and profit the recent volume published by Dr. Roland Q. Leavell on the above subject. There are twelve chapters covering a wide field. The discussion is vital, important and pungent. Every chapter rings with the truth and is impassioned by a fired heart. All who read will be profited and inspired.

—L. R. Scarborough.

Our Marching Orders

Christ's resurrection furnished conclusive proof of his divine authority to command his disciples to proclaim his Gospel to every creature. The resurrection very properly became the basic truth of the Gospel which they were commanded to preach in Jerusalem, in all Judea, and in Samaria and unto the uttermost part of the earth. "Because I live ye shall live also." That was, and still is, the glad tidings men desire to hear.

If Christ had not risen from the dead, then all our preaching would be in vain, our faith would be in vain and we would still be in our sins. **"But now is Christ risen from the dead** and become the first fruits of them that slept" (1 Cor. 15:20). And this is the unique, the all-conquering message Christians have for a sin-cursed world groping its way in the darkness.

This message has been entrusted to us not simply for our own satisfaction and comfort and hope but for us to transmit it to others just as long as there is one on the earth who has never heard it.

In case you are not up on your ancient history, let Will Durant, historian, lecturer and author, help you interpret the present in terms of the past. Greece, he tells us, in the hellenistic age, had everything that we have today . . . Hitlers, Roosevelts, new deals and old deals, wars, everything you can mention from quintuplets to birth control. Women dieted to acquire slender silhouettes, Congress embarked on a program of public works to relieve unemployment. People ate sausages and called them "dogs". Ptolemy in Egypt had a state of socialism exactly like Stalin's in Russia today, and it did not work any better . . . But western civilization has one thing that the others lacked . . . the great American melting pot. Where many races come together and merge, civilization advances and takes on new life.

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2. It is a covenant between me and my God.

3. It represents my agreement with my brethren in a great cause.

4. The great Kingdom program, in which are all the interests I love, is involved in its payments.

5. It is right; it is honest.

6. I want to keep up my religious life so I can pray and keep fellowship with my God.

7. I want to maintain my self-respect so I can keep on good terms with myself.

8. I will thus help the forces in winning souls, healing the sick, caring for the orphans, and in bringing in the Kingdom of Christ in all the world.

—J. B. Gambrell.

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New Missionaries

At the January meeting of the Foreign Mission Board Rev. and Mrs. Homer R. Littleton of Georgia were appointed missionaries to Nigeria, West Africa, to the college at Iwo, and Rev. Charles W. Knight of Tennessee to the seminary in Ogbomosho. A cablegram recently received announces the safe arrival in Lagos, Africa, of the dozen or more of our missionaries who sailed from this country some time ago by way of Lisbon, Portugal.

The drink traffic has caused more poverty, more misery and more deaths than all the wars of all times.—William E. Gladstone.

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KANSAS BIBLE CONFERENCE

The Kansas Council of Baptist Men is projecting a Bible conference having enlisting the support upon suggestion of the convention secretary Rev. Geo. Wise, the set up for promoting the same, executed through the different associations of the Kansas convention. The source of study is to be outlined through the heads of our Baptist institutions and department of Evangelism. Dr. E. H. Dana of the seminary, Dr. A. B. Martin of Ottawa University, Dr. E. E. McFarlane, director of evangelism, Rev. John Harbaugh, president of the minister's organization, and members of the seminary and university faculties are those who will co-operate with the convention secretary and the men's organization in planning the Bible conference.

Foreign Mission Board Has Gratifying Increase in Receipts

The total receipts of the Foreign Mission Board for 1939 were $1,149,251, an increase of $49,234 over the previous year. Every state in the Convention territory showed an increase in the Co-operative Program. The budget of the Board for 1940 is some $4,000 less than the cash receipts of 1939.

"GO . . . . TEACH!"

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American Baptist Foreign Mission Society
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HERE AND THERE

By ORA A. CLEMENT

As the weather gets warm and you lose your pep do things seems to curdle all about you? At such times we are wont to say "If I could only get away from it all!" Getting away from it all is a favorite dream in our moments of discouragement. Only a dream, for most of us lack the means of carrying out the wish, and we are soon glad to take up the day's tasks and carry on. But in 1929 a Dr. Frederick Ritter left Germany to "get away from it all", hoping to find a perfect life and a high spiritual plane on an island of the Galapagos group. Shortly before his death five years later he confessed to his companion in the adventure: "The proper tasks of life lie within the frame of the community. Therefore, the individual who fails to see this, or seeing it, tries to escape and seeks tasks elsewhere, will inherit the consequence of all wrong doing." How strange that a brilliant man should have had to go such lengths and suffer so much in order to learn that we can get away from everything but the cause of our unhappiness — discord within our own hearts.

I read the story of Jonah with zest in the spring of the year. How heartily I can sympathize with his childish peeve when the worm laid low his gourd. I've felt just that way when I found nice, tender plants cut off by a worm. There is something so final and so ruthlessly devastating in the way of a worm with a plant. It is heart-breaking to have the thing you have cherished destroyed by so foul an agency. How tenderly God revealed the truth to Jonah that the great loving heart of the Father aches and breaks when sin, like a canker, destroys one of his children. The summer season brings its peculiar temptations to our youth. Let us do what we can to prevent the ravishment of our innocent boys and girls by "worms" of temptation.

Sherwood Anderson in a recent editorial reminds us that we Americans, as a people, have blown our ideas up like balloons, floating them over our heads instead of keeping them inside our heads where they will do some good. If one bursts it does not matter. We blow up another. He refers to our big generalities — "the masses", "labor", "capital" and many others, which we use so freely and which, boiled down, mean nothing. "If civilization can be saved," he sums it up, "it will not be saved by big-word throwers, but by what goes on in the average man's mind. A growing realization of each other and the beauties and difficulties in the art of living with others."

In the Light of the World's Need

"I am writing chiefly to say I am about ready to send another check for the work of the Home Mission Society on the annuity plan. Next July 12th, I shall reach my 71st milestone! So the goal is not far distant. I have had a tremendous amount of pleasure in saving this money for Kingdom work and the end is not yet.

"In the light of the world's need, I am only too happy to pass on my little mite for its betterment.

"I am greatly interested in the Indians and the work in Central America especially."

Letters similar to the one above constantly are being received by The American Baptist Home Mission Society regarding the returns obtainable from the Society's Special Gift Agreements.

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IS A REALLY CHRISTIAN COLLEGE POSSIBLE?

WILLIAM T. BRUNER, JR.
Louisville, Ky.

After reading the excellent article by Professor J. M. Price on the failure of modern Christian education, in the Recorder for February 15, I feel that I simply must pick up my pen once more. I know whereof I write, for I was professor for three years in a college that is really 100% Christian. What I write is not in the nature of an advertisement, but simply a testimony to one of the most thoroughly orthodox and successful Christian colleges in the world.

About fourteen years ago Dr. Bob Jones, the famous evangelist, having a son just ready for high school, conceived the idea of founding a school where Christian parents might put their sons and daughters and then go to sleep at night with the assurance that they were in as safe a place physically, mentally, and spiritually as could be found in this world. Away down in Florida somewhere this unique educational experiment was started, and the natives often referred to students of the Bob Jones College as "swamp angels."

After a few years a real break came. The chamber of commerce of Cleveland, Tennessee, called the Bob Jones College to come and occupy the beautiful building formerly used by the old Methodist Centennary College. The college grew rapidly and it now enrolls about 400 students. Seven new buildings have been added.

The Bob Jones College represents a new departure in education in that the curriculum is based on a distinctive plan of Christian culture wth the Bible as its foundation rather than upon the traditional scholastic standards of the world. Yet this college has won for itself recognition as a standard college by virtue of the exceptionally high quality of work that it does. The motto of the college is, "No college shall excel us in the thoroughness of our scholastic training; and, God helping us, we endeavor to excel all others in the thoroughness of our Christian training." Only teachers of the highest Christian type are permitted to teach. Every member of the faculty must sign once a year the Bob Jones College creed, which is as follows:

> I believe in the inspiration of the Bible, both the Old and New Testaments; the direction of man by the direct act of God; the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.

I may add that this creed is recited every day in chapel, and that every graduate is given the privilege of publicly signing the creed when he gets his diploma—and all of them do.

The spiritual atmosphere in the class room and on the campus is the highest I have ever seen. There are no social cliques, no fraternities. There is a spirit of joy and victory that makes religion a normal, practical, every-day matter. The school year begins with a revival. Every class is opened with a prayer. Forty-five minutes are devoted daily to an inspirational chapel program. Frequent testimony meetings are held and the testimonies given by students are marvelous, for nearly all of them become thoroughgoing Christians before they have been very long in such an atmosphere.

I have never known of more strict supervision of social and moral life in any school. Every student and teacher is given a long list of rules and regulations on the first day of school, and these rules are really enforced. Every one must sign a pledge to renounce all use of tobacco. No tobacco, liquor, or cards are allowed on the campus. Dancing, gambling, picture shows, swearing and all worldly amusements and even "griping" are not tolerated. Girls are carefully chaperoned.

How can such rules be enforced? Simply by making the whole school Christ-centered, and Scripture-grounded, and by constantly emphasizing the Gospel truth, "Ye must be born again." The fact is, boys and girls who are genuinely converted and are tactfully and sympathetically handled will respond with whole-hearted co-operation. On the whole, this was the happiest, best behaved, and most responsive group of young people I have ever seen.

(From Western Recorder.)

Duke of Wellington on Missions

The Duke of Wellington understood the obligation of foreign missions far better than many of our so-called leaders in this day. They openly talk about being careful of "proselyting" and about "the values inherent in the ethnic faiths." A young minister was wondering whether it was worth while to try to evangelize the Burmans. So he put the question to the great general. Sternly the Duke replied: "What are your marching orders, sir?" As far as we are concerned Christ's command settles the matter. My conviction of the need of the world is wholly a secondary matter.

1443-K NORTH VINE STREET, HOLLYWOOD, CALIFORNIA

D. D.'s FOR MINISTERS

WILLIAM A. ELLIOTT

DO GO ALONG WITH YOUR CROWD. When a minister accepts ordination at the hands of Baptist Council and becomes wedded to a church that calls him to its pastorate, Baptist folks become his crowd. He ordained **by** a local church, but **into** denomination, and henceforth that is his denomination.

It is good medicine for any of us to take, to consider when a pastor is justified in breaking with his denomination, and when is he warranted in standing on the sidelines and throwing stones at his crowd on the march? In a solemn pledge every pastor identifies himself with his denomination at his ordination, and agrees to share its work and worship, and in full allegiance seek its peace and prosperity.

When is that vow revoked and what may annul one's loyalty and make void one's allegiance to his chosen people? It is my profound judgment that any minister gets farther in his ministry and makes greater contribution to the ongoing of the kingdom of God by going along with his church and denomination, than by becoming a free lance or a sniper. The lone wolf comes to grief sooner or later. "The strength of the wolf is the pack."

DON'T COMMIT SUICIDE. As one goes to and fro among the churches and meeting up with many pastors, one of the tragic conclusions one comes to, is that not a few pastors commit ministerial suicide. They take their own lives, so far as their pastorates are concerned.

They take directions, and choose courses of action that inevitably lead to their own death and not infrequently to the death of their churches. The mortality of happy pastorates is alarming. Some suggestions which, if observed, will prevent suicide in your ministry:

- Do not act in haste and repent at leisure.
- Do not take important actions or positions without consultation with your advisors.
- Do not do foolish things to accomplish immediate ends. Take the long view of your work.
- Do not resort to direct action when indirect methods may be more effective. We once owned a horse which we had to back into the shafts.
- Do not assume that the Lord wills every thing you may want to do.

JUST RETURNED FROM EUROPE

The Rev. Jacob Peltz, Ph.B., B.D., General Secretary of the International Hebrew Christian Alliance, has spent the last five years in Europe. Although his home and office headquarters have been in London, England, Mr. Peltz has travelled extensively throughout the British Isles, Europe and Asia Minor. In connection with the Jewish Refugee work of his society, Mr. Peltz has visited capitals and important cities like Paris, Rome, Amsterdam, Berlin, Hamburg, Vienna, Prague, Warsaw, Lodz, Belgrade, Cairo, Jerusalem, Haifa, Damascus, Beirut, etc.

Mr. Peltz has returned to America to plead on behalf of the Jewish and Non-Aryan Christian victims of Nazi persecution in Germany and in former Austria, Czecho-Slovakia and Poland. As a result of the Nazi terror and the devastating European War, unparalleled sufferings have overwhelmed masses of Jews and Jewish Christians. Funds are urgently needed to carry on the relief work of the International Hebrew Christian Alliance.

Mr. Peltz is now available to address mass meetings, conferences, church and missionary society meetings with a view of giving information and arousing interest on behalf of European sufferers. His address on "The International Situation in the Light of the Bible," "The Conflict of Nazism with Christianity," "The Persecution of the Jews in Europe," "My Experiences in Germany with Refugee Work," etc. will be full of interest and illumination.

Please address all inquiries and communications to: The Rev. Jacob Peltz, c/o The Rev. David Bronstein, 1241 N. Washtenaw Avenue, Chicago, Illinois.

Without Christ in the Homeland

There are 24,000,000 without Christ here in our Southland who must have the Gospel preached to them. We must launch a program of evangelism that will reach every individual of every race among us. Without a saving knowledge of Christ, they are lost, every one of them. They are our responsibility. These racial groups test our love for the Lord. If we love not the Chinese, the Negro, the Mexican, the Russian, the Pole, the Japanese and the lost of every race here in our midst, how can we say we love the lost people in lands afar?

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